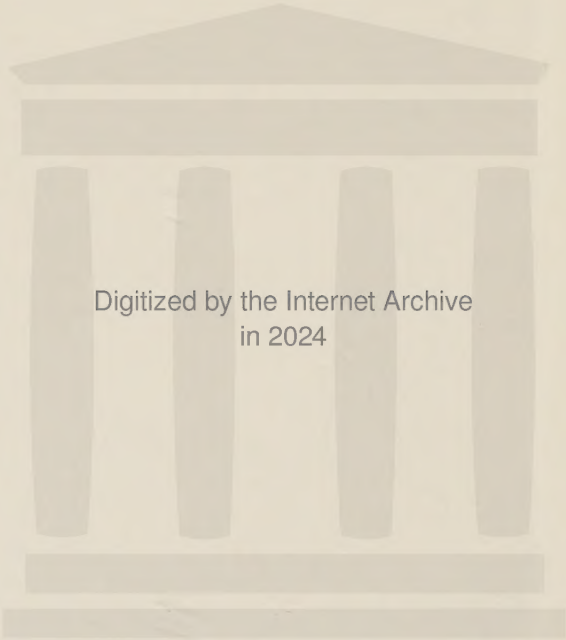
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MEMORIES OF OLD ROMFORD

AND OTHER PLACES WITHIN THE

ROYAL LIBERTY

OF

HAVERING-ATTE-BOWER.

BY

GEORGE TERRY, B.A. LOND.

Remember the days of old, consider the years of many generations.

Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; For we *are but* of yesterday, and know nothing, because our days upon earth are a shadow; Shall not they teach thee, and tell thee, and utter words out of their heart?

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TO

DAVID McINTOSH, Esq.,

LORD OF THE ANCIENT MANOR OF

HAVERING-ATTE-BOWER,

AND OWNER OF THAT ONCE ROYAL DEMESNE,

THIS VOLUME

(BY KIND PERMISSION)

IS DEDICATED

BY HIS OBLIGED AND OBEDIENT SERVANT,

THE AUTHOR.

PREFACE.

—:o:—

THERE are many places, I am fully aware, even in this county of Essex, affording easily accessible materials for a topographical treatise, which would be more replete with thrilling incidents and antiquarian lore than I can possibly supply upon the subject of the following pages. Notwithstanding, after some research and inquiry, I have found that the Royal Liberty of Havering-atte-Bower in general, and Romford in particular, are far from lacking interesting associations with the long-ago. It is in compliance with the requests of friends that I presume to undertake the task of giving some account of this neighbourhood. The object which I shall endeavour to keep in view, and which I hope, in some small degree to accomplish, is to invest familiar, and in themselves, somewhat uninteresting localities, if not with a physical, yet with a sentimental charm, and to give to

them, historically, an educational value, by attaching to the well-known the almost forgotten memories of the past.

I wish to express my obligation to the Rev. George F. Price, M.A., Vicar of St. Edwards, for so readily allowing me access to the Church Registers, &c., and also to Mr. Bamford, custodian of the same, for assisting me in their perusal. To North Surridge, Esq., of Romford Hall, my thanks are also due, and to the Venerable Anthony Grant, D.C.L., Archdeacon of St. Albans and Canon of Rochester, I am greatly indebted for so courteously giving me permission to make whatever use I please of his very excellent MS. Lectures upon Romford, delivered in 1850. I cannot adequately put in words my sense of indebtedness to Edward J. Sage, Esq., of Stoke Newington, who is doubtless the most reliable living authority upon the history of this neighbourhood. Mr. Sage has unreservedly placed at my disposal the whole of his large and invaluable collection of Wills, Registers, and other Records, Extracts, Pedigrees, personal and other memoranda, views, portraits, maps, &c, relating to this neighbourhood, the result of many years labour. The work has also had the advantage of his

supervision in almost every page. The composition and marshalling of facts are my own, but much of the matter is due to Mr. Sage.

I have spared no pains in searching out information, scattered through many works, printed and in MS.

There is a sad interest in reading over the wills which were made so long ago. When I look at these wills and think of the changes which have taken place since they were made, leaving results very different from what the testators had in view—I am reminded of the lines—

> "How weak the thoughts, and vain,
> Of self deluding men;
> Men who, fixed to earth alone,
> Think their houses shall endure,
> Fondly think their lands their own,
> To their distant heirs secure."

And then in the registers, there are the brief entries of many, many funerals, of one generation after another, high and low, rich and poor, old and young, from the aged sire to the infant of days. These books are crowded with useful but solemn mementoes, which we do well to heed. But no lesson do they more powerfully preach than that which Weever has

expressed in his "Funeral Monuments," as the admonitory teaching which his book should give :—

> "Te moneant, Lector, tot in uno funera libro,
> Tempore quod certo tu quoque funus eris.
>
> So many burials, Reader, in one booke,
> Warn thee, that one day, thou for death must looke."

When I began to write the following pages, it was my intention simply to make a pamphlet of 40 or 50 pages, as the expansion of a paper which I gave, in the earlier part of the year, to the Mutual Improvement Association, at Romford, with which I was connected. I am conscious of many defects in this book; yet it contains many things which are *new* as well as *old*. Though the reader may have read Salmon, Morant, Lysons, Ogborne, Wright, and Coller, &c., yet he will find in the following pages much that he has not met with in the above writers. I will simply add that, in these "Memories of Romford, &c.," I have endeavoured to keep in chronological order, except when any necessary connections would have been broken by a rigid conformity to too *straight-forward* a course.

G. T.

MEMORIES OF OLD ROMFORD,

AND OTHER PLACES IN THE

LIBERTY OF HAVERING-ATTE-BOWER.

GEOLOGICALLY, this Liberty, which extends over more than 16,000 acres, belongs to that wide-spreading area under which lies at varying depths that dark bluish, tenacious kind of earth, which is known to geologists as "The London clay," and which is so waterproof, that it is not only impervious to the water above, but it keeps down also the water lying underneath. No doubt the geological character of this district is not without its influence, not only upon vegetable but upon animal life, even in its highest forms. As this clay includes among its other constituents marine fossils, its existence reminds us of the period, somewhere in the remoteness of the dim bygone, when the site of Romford and its surroundings was a part of the great deep. There was a period, too, when the site of the Liberty of Havering-atte-Bower was ranged over by animals more colossal than the largest monsters which roam the earth now. In 1864 were found, in the brick-clay at Ilford, only five miles from Romford, a portion

of the skull and two gigantic tusks, once belonging to what is commonly called a mammoth.* These immense tusks, and the accompanying cranium, were presented by the late William Hill, Esq., of Ilford, to the British Museum, and are placed in Room No. 6 of the North Gallery.

The earliest inhabitants of this part of our island, so far as we know, were Celts, who were doubtless attracted hither by the advantages which the neighbourhood afforded to those who chiefly lived by the chase. Nearly every school-boy is familiar with the character of the ancient Celts or Britons, with their tattooed, blue-dyed bodies clad in skins, their beardless chins, their moustache and long waving hair, as brave in war as they were wild in appearance, and living with their community of wives in their round huts of wood or reeds which they reared in the forests and marshes. Such were the kind of people who were once practising, on the very site of Romford and its vicinity, the dreadful rites of Druidism.

At the time of the Roman invasion of our island by Julius Cæsar, 55 B.C., the territory chiefly included under the present Middlesex and Essex was occupied by a Belgic colony called Trinobantes, who had driven out the former Celtic possessors of the soil, and formed, according to the testimony of Cæsar, one of the most powerful of the British States. The Belgic invasion was about 350 B.C. Cassivelaunus, (who had been chosen as the generalissimo of the confederacy formed

* Elephas primogenius.

by a number of the British tribes to resist the great Roman invader,) killed Imanuentius, king of the Trinobantes, and usurped his sovereignty. Mandubratius, his youthful son, in order to escape a similar fate to his father's, fled into Gaul to Cæsar, and served in his army. The Trinobantes sent ambassadors to Cæsar with offers of submission, at the same time begging his protection of the young prince against the violence of his father's murderer, and also permission to have him rule over them. The sturdy Roman demanded in return forty hostages and a supply of corn for his army, which were given; showing that the Trinobantes, in whom there was doubtless a blending of the Teutonic and the Celtic, were not strangers to agricultural pursuits.

On the coins of Cunobelin or Cunobelinus, the Cymbeline of Shakespeare, and who reigned over the Trinobantes with Camulodunum (Colchester) for his capital, from B.C. 5, to *circa* A.D. 43, is an ear of corn on the obverse, and a horse, prancing, on the reverse. Many of these gold coins of Cunobelinus, which appear as fresh as though they had been minted in the reign of our own Victoria, are in the British Museum.

More than a century afterwards we find the Trinobantes, justly irritated against Roman oppression, joining the standard of the outraged and enraged Boadicea, the heroic Queen of the Iceni, against their common enemy the Romans. Under her banner the British army fought three victorious battles at Colchester, London, and St. Albans. Not only were

these towns reduced to ashes, but nearly 70,000 of the enemy were massacred by the victors. In revenge, Suetonius Paulinus, who had been sent to Britain by the Emperor Nero, hearing of the disastrous triumphs of the Amazonian queen, marched from Wales to Londinium (London), which now for the first time appears on the page of history, and considerable even then (61 A.D.) for its trade and the number of merchants who resided there. A fearful battle was fought near London. Morant and some other authorities think that the scene of conflict was somewhere between Epping and Waltham; others, again suppose it was on the site of the present St. Pancras. But the Britons were routed with terrific carnage, 80,000 it is said being left dead upon the field; and Boadicea, rather than submit to any more indignities from the Romans, put an end to her own life by poison. From this time the Trinobantes, it appears, submitted quietly to the iron rule of the conqueror. But, doubtless, in many a rude hut in this neighbourhood there were lamentation and mourning because of the warriors who did not return.

The Romans, during their occupation of our island, had several towns or stations in Essex. The most important of these was the former capital of the Trinobantes—Camulodunum—or Colchester. This town, though at that time on the site of the present Lexden, was taken by the Emperor Claudius in the year 43 A.D., and for this conquest he was honoured with a triumph on his return to Rome, and received

the proud distinctive title of Britannicus. And in this royal city, Camulodunum, the Emperor Claudius—whose name occurs in Acts xi., 28—planted a colony of Roman veterans. And thus the ancient representative of the modern Colchester became like Philippi, "the chief city of Macedonia," a Roman colony. According to the *Colchester Chronicle*, at the back of the Oath Book of the town, about the time, apparently, of Edward III., Helena, the mother of the first Christian Emperor, Constantine the Great, was born here. It is only a legend, I know, and perhaps a baseless one, but it is emblazoned in the arms of that ancient town. Along the road which connected London with Colchester, or Camulodunum, and the very same road, doubtless, which had been used by the Britons, and nearly identical with the road joining these places now, were three other stations called respectively Durolitum, Cæsaromagnus, and Canonium. In the ancient Roman Itinerary of Antonine, giving us an account of the Roman roads in Britain, and the towns or stations which were situated upon them, the respective distances of these stations from London are thus specified:—From London to Durolitum, xii. or xv. miles; from Durolitum to Cæsaromagnus (Chelmsford), xvi. miles; from Cæsaromagnus to Canonium (Kelvedon), xv. miles; and from Canonium to Camulodunum Colonia (Colchester), viii. miles. Judging from the distance of Durolitum from London, and the proximate sameness of the ancient with the present high road joining London

with Colchester, there can, I think, be but little doubt that the eminent antiquarian, Dr. Stukeley, was right in identifying the Durolitum of the British and Roman period with the site of Romford or its vicinity. And in this decision he has been followed by some of the best authorities upon the subject.

We must now come to the Saxon times. After the departure of the Romans from our shores, and an interval of defenceless misery from barbarian invasions, came the Saxons, or rather English, in successive hordes, until they had established themselves over nearly the whole island, which was divided by the conquerors into a number of petty principalities. From these so called Saxons it is that we derive the homeliest and most poetical portion of our language—the language of the hearth and the affections. The fourth of these kingdoms in the order of succession was that formed by the East Saxons, hence called Essex, and which corresponded to the territory of the Trinobantes.

The first who assumed the title of "King of Essex" was a noble called Erkenwin, and who enjoyed as peaceful and as long a reign as many ages afterwards did George III. I may say, in passing, that the English invaders, being pagans, as the name of every day of the week bears testimony, almost banished from the land the ancient Christianity. The three Thurrocks, which were originally one district under the general name of Thoroc, doubtless derived the name from Thor, the god of storms, to whom our Saxon fore-

fathers, fearful of the south-west gales prevailing there, used to sacrifice.* The name Thorrock would accordingly mean Thor-oak, or oak-forest dedicated to Thor. Of the Christianity of the Ancient Britons we have abundant evidence. During the Roman occupation of this island, we read of British bishops, three of whom we find at the Council of Arles, in 314 A.D., of British martyrs, of one of whom during the reign of Diocletian, St. Alban's is still a memorial. Pelagius, the author of one of the early heresies, was a native of Britain. Early in the third century, Tertullian affirms that "even those places in Britain hitherto inaccessible to the Roman arms have been subdued by the Gospel of Christ." Sebert, the third king of Essex, who began to reign 597 A.D., the very year of St. Augustine's mission to England, was converted to Christianity chiefly by the persuasive influence of his uncle Ethelbert, king of Kent, and the example of the king was followed by many of his subjects. This king is said to have changed the temple of Diana, on the site of the present St. Paul's, into a cathedral church, and constituted Miletus, whose preaching had been partly instrumental in his conversion, the bishop; and on the site of a Roman temple of Apollo, the royal Saxon convert built and dedicated to St. Peter what was the original of the present Westminster Abbey. The Abbey stands on what was once Thorney Island. The place was overrun with thorns, and surrounded by a small branch of the Thames, hence the name. After the death of

* Palin's Stifford—p. 76.

Sebert, his sons and successors fell back into paganism, and doubtless Thor and Woden regained their supremacy in Essex, but through the earnest efforts of Oswi, the king of Northumberland, Sigebert, a successor to the Julian-like apostate princes, became anxious for Christianity to be re-established in his kingdom, and in compliance with his request to Oswi for a Christian teacher, a missionary named Ceadda, Cedd, or more commonly Chad, with a few companions was sent from the northern monastery of Lindisfarne, a lonely island on the coast of Northumberland, in which the Christianity of the ancient Britons had been preserved in spite of the paganising tendencies of the Saxon inroads, and the changes which were brought about. According to Bede, King Sigebert was in the habit of visiting his relative Oswi, who took great pains to impress upon him the absurdity and impiety of Essex idolatry. The king of Essex accepted Christianity, and was baptised by Bishop Finan, at the royal country residence of Oswi, by the Wall of Severus. "Therefore," says Bede, "King Sigebert, having been now made a citizen of the eternal kingdom, returned to the seat of his temporal kingdom (Essex), asking of King Oswi that he would give him some teachers, who might convert his nation to the faith of Christ, and wash them in the font of salvation." These missionaries toiled hard, but they succeeded in establishing here and there little bands of believers, as well as building churches in which they could worship. But it

appears that it was chiefly in and around the present Liberty of Havering-atte-Bower, and especially at West Tilbury, that the labours of Ceadda, or Cedd, the apostle of Essex, and of which Bede informs us he was made bishop, were bestowed; and this no doubt in consequence of Havering being the seat, at that early period, of the Saxon kings, to one of whom he was specially sent. The name of this zealous propagandist of the Gospel, even after more than 1,200 years, has not vanished from the scene of his toils, for it yet lingers in Chadwell, or Cedd's Well; in Chadwell Heath; and in Chafford, or Cedd's Ford, a striking example of the clinging attachment with which the names of benefactors hold on to places centuries after the origin of such names has faded quite out of remembrance.* It was not long after the time of Cedd, viz., 670, that Barking Abbey was founded, said to have been the second, if not the first, monastery for nuns in the kingdom after the conversion of the Saxons.

During the next four centuries there is but very little to record bearing upon the subject of these pages.

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* Ceadda was a monk of Lindisfarne, so simple and lowly in temper that he travelled on foot on his long mission journeys, till Archbishop Theodore with his own hands lifted him on horseback. The old Celtic poetry breaks out in his death-legend, as it tells us how voices of singers, singing sweetly, descended from heaven to the little cell beside St. Mary's Church, where the bishop lay dying. Then "the same song ascended from the roof again, and returned heavenward by the way it came." It was the soul of his brother, the missionary Cedd, come with a choir of angels to solace the last hours of Ceadda.—*Green's History of the English People.*

Essex, after being a separate kingdom for nearly 300 years, the last of its kings, the aged Swithred, was driven from his throne by Egbert, who had been trained in the court and in the service of Charlemagne, and, sharing the fate of other kingdoms of the so-called Saxon Heptarchy, Essex was merged into that of the conqueror. Soon after this, in common with other parts of the island, this county began to experience the terrible depredations of the Danish invaders, then a most barbarous and ferocious people, carrying havoc, death and desolation wherever they came. As early as the time of Alfred they possessed a great part of Essex. It was during the reign of this good prince, in 870 A.D., that these fierce marauders burnt to the ground the monastery of Barking, the nuns being either massacred or dispersed, and for a century this already ancient abbey lay in ruins, the territory in which it was situated having been ceded by Alfred to the Danish chief. It was at Ashdown, or Ashdon, in Essex, where that bloody battle was so fiercely fought between Canute and Edmund Ironside, when, through the treachery of Edric Sreon, the Duke of Mercia, his countrymen suffered that terrible defeat which not only resulted in the division of the island between the conquered and the conqueror, but in the destruction of so many of the Saxon or Old English nobility.

In the time of Edward the Confessor, who reigned from A.D. 1042 to 1066, the Liberty of Havering-atte-Bower comes more prominently into notice. This

monarch spent a great part of his time at Havering, which was his favourite retreat, where he either built a new palace or renovated the old one of his predecessors. Here he often lived, and here, it is said, he died. This palace, which was for ages closely associated with our ancient royalty, was delightfully situated in a charmingly wooded undulating park extending over a thousand acres. The royal residence commanded a view more or less of five counties, Middlesex, Surrey, Kent, Herts, and Essex, and also of the Thames, stretching like a silvery band along the distant landscape. Such a haunt was most congenial to the spiritual devoutness of that saintly king, who was more fitted for a monastery than a throne; the only drawback, according to the old legend, being that this sylvan temple was desecrated by the songs of the nightingales, which instead of elevating the soul of the monarch from "nature up to nature's God," only disturbed him in his vesper devotions. But, as the legend goes—and for centuries the superstitious credence of the neighbourhood believed it, and in spite, too, of auricular evidencé to the contrary—the royal devotee praying earnestly for the removal of these feathered intruders, these woodland warblers of the night, abandoned to shadowy silence what, by a Divine right, was their own ancestral inheritance. This royal park, doubtless from some specially favourite retreat of delightful shade which it contained, was distinguished by the name of Bower, reminding us of Rosamond's famous bower at Woodstock, and hence from time

immemorial the beautiful little village with its ancient elm, which was growing four centuries ago, and is standing yet on the village green, that was in the days of yore a part of the royal gardens, has been known as Havering-atte-Bower.

But there is another legend which, in a very superstitious and credulous age, was fabricated in order to account for the name of Havering; but the explanation throws upon the name a dim religious light which can only give a satisfactory elucidation to the eye of faith. The legend is a specimen of the popish mythology of the times. I will briefly relate it. King Edward being present at the consecration of a church that was dedicated to John the Evangelist, during the procession an old man, disguised as a beggar, sought alms of the king. Edward, not having any money about him, nor having his almoner with him, took off the ring from his finger and gave the old man that. Some years afterwards two English pilgrims having lost their way in the Holy Land, beheld a glorious company in white apparel, with lights carried before them, and behind them a fair ancient looking man. The pilgrims joined the company, and the fair ancient looking man, white and hoary, enquired who they were and whence came they. After hearing their story, he brought them into a beautiful city, and into a place that was richly furnished with sundry kinds of dainties. Here the weary pilgrims were regaled and refreshed with a night's repose. The next morning the venerable old man set them on their

homeward way, and on their parting he told the wandering palmers that he was John the Evangelist, adding, as the legend states, "Say ye unto Edward, your kyng, that I grete hym well, by the token that he gaaf to me this rynge, with his own handes, at the halowyng of my churche; whyche rynge ye shall deliver hym agayn, and say ye to hym that he dispose his goodes, for wythin sixe monthes he shall be in the joye of hevin wythe me; where he shall have his rewarde for his chastite, and for his good lyvinge." The pious wayfarers wended their way to the king, whom they found at his bower; they delivered their message and gave up the ring, saying "have-ring," hence the name "Have-ring" or "Havering-atte-Bower." On receiving this message we are told by Robert of Gloucester, a rhyming chronicler of the 13th century, that the king fell sick, distributed his wealth to the poor, and prepared himself for death.

King Edward died January 5th, 1066, and was buried in Westminster Abbey, which he had, as the conditions of a release from a pilgrimage to Rome (vowed when in exile during the Danish usurpation), rebuilt on a much grander scale than the former one upon the same site. This majestic pile, now so rich in memories of the past, had but just been consecrated in time to receive the remains of the king to whose pious munificence it owed its stately grandeur. When the work was finished, Edward intended its consecration to be in a style of unusual splendour. He summoned all his chief nobility and clergy; but

at the time appointed, which was the Festival of the Innocents, he was unable to leave his chamber, and his queen Editha presided at the ceremony in her dying husband's stead. He died shortly afterwards, and the nobles and clergy who had been invited for the august ceremonial, attended the funeral obsequies of their king.

The legendary story about the ring and the pilgrims was made a favourite subject of mediæval art. In Westminster Abbey the fable was represented in basso-relievo, in tapestry, it was painted on one of the windows, and also cut in stone. It was painted on the east window of the south aisle of Romford church, with the words underneath, "Johonnes per peregrinos misit regi Edwardo." On a painted window of St. Lawrence church at Ludlow, where the scene was again represented, it was stated that the pilgrims were men of Ludlow, and on the Elizabethan seal of the Liberty, the ring occupies a prominent place. And yet the tradition is not only a myth, but really has nothing to do with the name with which it was for ages so credulously associated. Morant derives the name "Havering" from the Saxon "haefer," a goat, and "ing," a meadow. Haefer modernised and euphonised, into "haver" is common at the beginning of local names belonging to Saxon times, as Haverford, Haverhill, Haversham; and "ing" is more common still, as in Barking, meaning birch, or more probably, fortification-meadow, Epping—upland meadow, Mucking—much pasture. It is quite as probable that this

name is derived from "havre" the Danish word for oats. This probability is strengthened by the fact of the Danish connection with this locality. Havering would accordingly signify Oat-meadow. Before leaving King Edward, whose name is still a household word in the village of Havering, and as familiar to every one as though he were but of yesterday, we may linger a little longer to notice the idolatrous veneration which has been paid to his memory, and to his all but deified remains. Never in the history of our land has any monarch's sepulchre been so honoured as that of the last English king of the old Anglo-Saxon line. On his first entry into London, William the Conqueror visited the tomb of the Confessor, and presented two palls to cover it.

Within a century of Edward's death, and in the reign of Henry II., and the year before the murder of Thomas-à-Becket, at whose instigation it was done, the Saxon king was canonised by Alexander III., and a more splendid tomb was prepared for his remains. The coffin being opened with grave solemnity, and the dress, as a precious relic, removed from the royal corpse, which was still uncorrupted, and the ring taken from the finger, the body, newly apparelled, was laid in the new tomb October 13, 1163. A book by a Yorkshire abbot, of the royal saint's life and miracles, some of which had been wrought even at his shrine, was presented to Henry on the same day, and the precious and notorious ring was given to the Abbey, and esteemed as one of its choicest treasures.

A bull was issued by Pope Innocent IV., to settle the ceremonial of the anniversary of this translation of Edward, henceforth to be known in history as "Edward the Confessor."

At this anniversary, in 1247, Henry III., attended by the nobles and church dignities of the kingdom, all of whom had been summoned by the king for the purpose, and a great multitude beside, in most solemn state presented, it is said and by the superstitious king believed, a drop of the Redeemer's blood received from the Knight Templars in the Holy Land), to God, to St. Peter, and Edward the Confessor. An indulgence, according to Matthew of Westminster, of six years and 160 days was pronounced on all who attended the solemnity. The present tomb of the royal saint, over which was placed a shrine of solid gold and an immense amount of jewels, was erected by Henry III. after he had rebuilt the church. Such parts of this lofty shrine as were not covered with a profusion of costly jewellery (there were fifty-five large cameos, one of which, with its appendages, was valued at 200 pounds of the money of the thirteenth century, which would be twenty times at least that value now) were inlaid with the richest mosaics. But that shrine no longer exhibits the blaze of wealth which gladdened and awed the eyes of our forefathers. It is but a despoiled wreck of once glittering splendour, though even yet it is a stately relic of antiquity. On the 13th October, 1269, the royal remains were disturbed again, and, with imposing ceremony,

attended by the king himself, his two sons, his brother, and many of the nobility, were removed to their new abode. Henry III., who named his eldest son and successor, Edward I., after the Confessor, made such a to-do about this festival, that Madox, in his "History of the Exchequer," states that the Sheriff of Surrey and Sussex was obliged to provide several sorts of food, such as fowls, ducks, rabbits, eggs, &c., for the use of the king, against the feast of St. Edward. And the Confessor's namesake (Edward I.) to show his respect for the saint, offered, in 1297, at his shrine at Westminster, the chair, the sceptre, the crown of gold, and the ancient coronation stone of the Scottish kings. More than 600 years after the Confessor's death, as late as the reign of James II., the head of the canonised monarch was still found sound and firm, the teeth were in good preservation, and a chaplet of gold surrounded the temples. The very ring, so famous in legendary lore, tradition declares is the coronation ring our own beloved queen received at her inauguration to her long and glorious reign.

Havering becomes associated now with the name of Harold, the brother of Editha, the Confessor's queen. This powerful nobleman some years before had succeeded to the vast possessions of his father, Earl Godwin, whose name the ocean tides of centuries have not yet washed out from "Goodwin Sands." And now he succeeded to the throne vacated by the death of his brother-in-law. The royal manor of Havering, which even in the time of Edward had

been held by Harold, became by the late monarch's decease the possession of that warrior king, whose reign was so soon terminated by the fatal battle of Hastings. Harold's body, covered with many a wound, was carried with great lamentations to his own richly endowed Abbey at Waltham, and buried along with his two brothers, who had fallen with him. The name of Harold still lingers in this neighbourhood—in Harold Wood and Harold Street, contracted into Hare Street. In the time of William the Conqueror, what is now called the Royal Liberty of Havering-atte-Bower, was included in the Hundred of Becontree, or Beacon Street, from which the word is doubtless derived, and so called from some well-known beacon, which was standing then. The site of the old Woodford windmill is supposed to be near to that which was occupied by the beacon in earlier times.

After the conquest—one result of which was the self-appropriation by the victor of the greater portion of the land which for centuries had belonged to our Saxon forefathers—this Liberty became the royal demesne of William of Normandy, who divided the possession into a number of manors, some of which we shall notice in the sequel. These manors, the English owners and tenants of the soil having been displaced, were henceforth to be held, according to the fashion of feudal tenure, by some of the favourites of the iron-hearted Norman, who thus repaid their services with the plundered spoils of conquest. And it is to such invaders, that some of the proudest

pedigrees of our noblest peerage are so fondly traced.

The palace of Edward the Confessor at Havering is frequently associated in our national annals with the names of the kings and queens of England. It was, no doubt, a favourite retreat of Maud, the noble queen of Henry I., who, we are told, refused to quit her monastic life, so common in those times, even to wear a queenly coronet with the most accomplished prince in Europe, until he had promised her just and merciful laws for her suffering country; and thus she obtained that important charter of Henry I., which formed the model and precedent of that great ægis of English liberty—the Magna Charta of King John.

It was, as Stow informs us, when on a journey towards Essex, and very probably on her way towards the palace at Havering, that the queen, when attempting to cross the ford of the river Lea, at Old Ford, had such a drenching, that to avoid a similar experience for herself and others, had a bridge erected over that river, on the great Essex road. This was the first arched bridge in the kingdom, "a rare piece of worke," says Stow, "for before time the like had never bin seene in England." Because arched like a bow, it was called by way of distinction, "Bow Bridge," and hence the name "Bow" given to that populous locality in the east of London. King John must have been very partial to Havering; for in his "Itinerary," edited by Hardy, it is stated that the king was at Havering on the following dates:—December 16, 1203,

August 6, 7, 8, and December 8, in 1205, February 17, 18 and 19, in 1208, June 14, 15, 16, and October 11, in 1209, April 25 and 26, in 1211, May 20 and 21, and September 22, 23 and 24, and December 31, in 1212, and the following day; and also November 1 and 2, in 1214.

When we speak of Havering-atte-Bower in connection with some of our earlier royalty, either as residents or only occasional visitors, the reference frequently is not so much to the ancient palace of Edward the Confessor, as to the other royal house in the vicinity called Pirgo, which is supposed to be a corruption of Park Gate, having been one of the grand entrances to the more ancient royal park and palace of the Saxon kings. That there were more than one royal house and park at Havering is evident from a record of Henry III. found among the rolls of the Tower. This record states that Henry did in the 11th year of his reign "comytt to one Philip Forester the custody of his *houses* and *parks* of Havering." In the early records these royal houses, with their separate parks, are frequently spoken of under the name of Havering-atte-Bower. The more ancient palace of Edward, however, was more especially belonging to the kings, though not exclusively; the royal house called *Pirgo* was more intimately connected, in early times, with our queens. It was commonly made over to them as part of their dowry. Being generally the jointure of the queen consort, it was not unfrequently her place of retreat during her widow-

hood—her asylum from the troubles of a public life. And thus Pirgo is associated with some of the most melancholy chapters in the history of those of our queens whose lot was cast in the middle ages. Not only was this royal retreat of Havering visited, but it was held in dower by Eleanor of Castille, the queen of Edward I., as stated in a deed of that king. This queen is still kept in remembrance by Charing Cross. The death of Eleanor, whose name is associated with Havering, so affected the king, that even that voracious passion ambition, so ravenous for the crown of Scotland, could release its hold on Edward's heart when that impetuous and warlike soul was bereft of his beloved queen.

The last resting-place of the funeral cortège from Grantham, where the queen died, to Westminster Abbey, was at what is now known as Charing Cross. On the very spot where the royal remains rested, *in memoriam* there was erected here, as also at all the other halting places, along what was to the saddened king a real *via dolorosa*, an elegant cross, the handsomest of all, after the designs of Giotto's pupil, Cellerini. This cross was simply designated by the name which the king affectionately gave to his other royal self, "Chere reine," (dear queen). Now sacred to little but Mammon and the whirl of business, the site of the old cross that was raised in loving remembrance of the "Chere reine," is still called "Chere reine" Cross, or Charing Cross. This beautiful memorial of royal grief, after standing

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for three centuries and a half, was destroyed by the bigoted vandalism of a later age. It was pulled down in 1647 by order of the Long Parliament, and its stones used to pave the street before Whitehall. This is only one of the countless examples of old histories being still fossilized in words, long after all their other monuments have passed away.

We find that one, "Henry Wych, 16 Edward I., held of Eleanor, Queen of England, and of her right, one virgate of land (a virgate varied from 20 to 100 acres) in Havering, by the service and yearly rent of 30s. *nomine redditus* and 7s. per annum as custom, and doing suit at the Queen's Court, and by making up 6 perches in the Queen's Park."

Edward's son and successor, Edward II., the first who bore the title of Prince of Wales, and his queen, the infamous Isabella, were frequently no doubt at Havering, for we find that the royal pair were present at marriages at Havering-atte-Bower, when money was thrown over the heads of various brides and bridegrooms as they stood at the altar, and also money being given by order of the king at the chapel door.

Anne of Bohemia, known as "good Queen Anne," and the first wife of Richard II., son of the Black Prince, held the manor of Havering in dower, then worth 100s. per annum. Anne having imbibed from her widowed mother-in-law the doctrines of Wycliffe, she became a nursing mother of the Reformation.

Some of Queen Anne's Bohemian attendants having

received the same enlightened views as their royal mistress, on their return to Bohemia introduced among their countrymen the writings of the English Reformer, and among the converts gained by means of these writings was the martyr, John Huss. But Havering comes more prominently into notice in connection with Richard's second consort, his youthful queen, Isabella of Valois, daughter of Charles VI. of France. She was only seven years of age when betrothed to this unfortunate king. Soon after the fruitless insurrection to restore her deposed husband to the throne of his fathers, which had been usurped by Henry the Fourth of Lancaster, Richard was hurried away to be disposed of by excruciating tortures in Pomfret Castle. The young queen of only fourteen summers was under a strict guard conveyed to the palace at Havering. Though here she lived in state, having among her attendants the Duchess of Ireland, the Duchess of Gloucester with her two daughters, besides other ladies and young damsels of noble birth to be her companions, and make the time pass as pleasantly as her circumstances would allow, yet she was a prisoner, and she knew it. Her heart was somewhere with her husband, but she knew not where. It was her first love she had given to him. The young widow still remained at Havering in captivity, while her royal father in France was labouring under a long and doleful fit of insanity, brought on, it is said, by anxiety for his daughter's fate. In vain did the French Chamber of Regency

demand her immediate restoration. Two noblemen were sent over by the king and queen of France (Froissart informs us) to visit their daughter, and were conveyed to Havering at the Bower by the celebrated Earl of Northumberland. On their return to Henry, at Eltham, the king gave them rich jewels, and told them, "Tell them that sent you, that the queen shall never suffer the smallest harm, or any disturbance, but keep up a state and dignity becoming her birth and rank, and enjoy all her rights; for young as she is, she ought not as yet to be made acquainted with the changes in this world."

Henry wanted Isabella for his son, Henry of Monmouth, the future hero of Agincourt, Henry V., and the young prince would have liked her too. But the heart of the young queen could not be won away from the memory of Richard. At length, after two years confinement, the widowed queen was removed from Havering, and after a short stay at the Tower, she went to the home she had left too soon.

It was at Havering, at a shooting match which took place in the presence of Henry V., that the monarch was so delighted with the way in which Simon de Bois acquitted himself, that his martial majesty changed his name from De Bois to Archer. Theydon Gernon was for centuries associated with the family of the Archers, who descended from the De Bois who pleased his king so well at Havering.

Two royal ladies of the name of Joan ended their days at Havering. The first was Joan, natural

daughter of King John, and wife of Llewellen, Prince of North Wales. The other Joan was the daughter of Charles, King of Navarre, and second wife of our Henry IV. After the death of her royal husband in 1413, his widow retired, as a place of refuge, to her dower at Havering-atte-Bower. Here however she was arrested and carried to Pevensey Castle, under one of those charges so very common in that superstitious age, of having caused by sorcery or witchcraft the death of her step-son, Henry V., who was then in France, suffering from a fatal malady. The real object of her arrest and imprisonment was to have thereby a pretext for seizing her possessions, which was accordingly done. But the king, seized with remorse for his cruelty, released Joan, who at once returned to her dowry palace, where she remained for fifteen years, until her death in 1437. The death of this queen is thus quaintly recorded in the Chronicle of London. "This same year, 9th of July, died Queen Jane, King Henry IV.'s wife, also the same year died all the lions in the Tower, the which was nought seen in no man's time before out of mind." A degree of superstitious terror was even long afterwards connected with Queen Joan's memory. In a book which was extant in the last century, as Agnes Strickland tells us, was the following, "Jone the witch-queen haunted the site of her favourite palace at Havering-atte-Bower." While Joan of Navarre was spending her widowhood at Havering, or rather Pirgo, took place in France the romantic achievements and their tragical termination of Joan of Arc, the notorious Maid of Orleans.

It was to be nursed at her palace of Havering-atte-Bower that Elizabeth of York, daughter of Edward IV., and wife of Henry VII., sent the three little children of her sister, Lady Katherine, whose husband, William Courtnay, Earl of Devon, having been attainted by the king, Elizabeth's husband, was doomed to imprisonment during the king's life. While at Havering, the little Lady Margaret Courtnay choked herself with a fish-bone, and her little brother, Lord Edmund, died there too. The eldest son, Edward Courtnay, lived to become the Marquis of Exeter, and a brilliant favourite of his royal kinsman, Henry VIII., and then afterwards, on a charge of treasonable conspiracy, fell a victim to Henry's deadly wrath. He was executed on the 9th of January, 1539.

Henry VIII., in the earlier part of his reign, and before he was known as "Bluff Harry," used to retire to Havering to divert himself with the pleasures of the forest.

Jane Seymour, the third, and perhaps the most beloved of Henry's many wives, and who preferred the enjoyment of life to the free exercise of her tongue, exemplified the adage, "Least said, soonest mended." She was no less cautious what she did than she was what she said. The only act of her queenly life of which a documentary record has been preserved, is an order to the park-keeper at Havering-atte-Bower "to deliver to her well-beloved the gentleman of her sovereign lord the king's chapel royal, two bucks of high season." And even for this very sparing exer-

cise of her power, she makes use of the king's name and seal as her authority for such a daring act of queenly presumption.

It was Jane Seymour's proud delight to present her lordly king with a prince, a gift that was most joyously received. But Henry's jubilance was saddened in a few days by the sacrifice which that crowning joy of his reign had cost—the life of the prince's mother.

The infant prince, who inherited his mother's beauty, her starry eyes and her regular features, was sent to Havering Palace to be nursed. Margaret Lady Bryan, who had superintended the childhood of the two princesses, Mary and Elizabeth, had now the care of the motherless babe. In one of her descriptions, still preserved, of her young princely charge, she says, "that my lord prince's grace is in good health and merry; and his grace hath three teeth out, and the fourth appearing;" though at the same time the Lady Alma complains that the princely baby's best coat was only tinsel, and that he hath not a good jewel to set on his cap. The Lord Chancellor Audley, who succeeded Sir Thomas More in his high office, visited the prince at Havering, and he assures Cromwell that "he never saw so goodly a child of his age." He states also to the royal favourite that "he was right glad to understand that the king's majesty will have his grace removed from Havering now, against winter time; for surely it seemeth to me that the house be a cold house for the winter, but for summer it is a good and goodly air."

Havering is also connected with the early history of the two princesses, Mary and Elizabeth. After the degradation and death of Henry's fifth wife, Katherine Howard, we learn that the Princess Elizabeth resided chiefly with her sister at Havering Bower. Most likely they occupied the neighbouring palace at Pirgo. Here we find the Princess Mary, then about twenty-seven, giving an audience to the Spanish ambassadors of the Emperor Charles V., father of Mary's future husband. The Princess Elizabeth, who was with her sister at the time, was then a child of only ten years.

We shall now leave Havering with its royal associations, though a little later on we shall have to go back to it along with the Maiden Queen and her gorgeous cavalcade.

It is time to say something now about Romford.

The name of Romford occurs for the first time in the Red Book of the Exchequer, where it is stated that in the year 1166, Roger Bigod, Earl of Norfolk, held the wood of Romford by sergeancy and payment of five shillings yearly. By sergeancy is meant the obligation to render to the king any stipulated service, whatever that service might be. We find, for example, the manor of Reden Court held by one William Flemming by the service of finding litter, *i.e.* rushes to strew the king's bedchamber, whenever he should come to Havering. One Nicholas Taleworth held a tenement in Havering by sergeancy of presenting to the king a pair of hare-skin gloves every Christmas day.

The "Red Book of the Exchequer," so called from the colour of its binding, was compiled by Alexander de Swereford, Archdeacon of Shrewsbury, who died in 1246. It contains among many miscellaneous entries respecting the court and kingdom at large, sergeanties, knights' fees, prima scutagia of the reigns of Henry II., Richard I., John, and Henry III.

The wood was no doubt the chief characteristic of the place as well as of the surroundings far and near. Essex was noted for its extensive forests, which though nearly all are cleared away by advancing civilisation, and the needs of a growing population, yet have left imperishable memorials in the sylvan names which are still borne by localities which were once darkly shaded by the sombre foliage of trees. We need only instance, without going far from Romford, Harold Wood, Brent or Burnt-wood, North and South Weald; Weald means Wood, Woodford and Waltham—*Wal* is but a contraction for Weald. South Weald is said to have been one of the first inhabited spots in the forest of Essex. What used to be called Waltham or Epping Forest, including Hainault Forest, is computed to have spread over 60,000 acres.

The name of Bigod carries us back to the indomitable founder of the Normans. While the Danish invaders were infesting our shores, the Norwegians were doing the same in that portion of the west of France anciently called Neustria, now Normandy. For many years the Neustrian churches

resounded with the doleful chant, "*A furore Normnorum libera nos, Domine.*" At length in 876, Rollo or "Rolf the Ganger," the son of a Norwegian jarl, landed in Neustria, and early in the next century, Charles the Simple, in order to conciliate this bold and restless intruder, ceded to him a great part of the invaded territory. Abjuring paganism and submitting to Christian baptism, Rollo was required, by way of doing homage to Charles for his newly acquired dominions, to go through the humiliating ceremony of kissing the king's foot. Then it was, that, indignantly starting back, in violation of the second commandment, he exclaimed "Ne si by Gott." Roger Bigod's ancestor, whose family name was doubtless derived from the defiant expression of the audacious Norwegian, most probably came over with the Conqueror, and received as his recompense, among other lands, the wood of Romford.

Different derivations have been given of the word Romford. Smart Lethieullier, Esq., a learned antiquarian, born at Ilford in the first year of the last century, traced the word, as he supposed, to Romanford; and in this derivation he was followed by Dr. Stukeley. The name of Romford is commonly but very erroneously supposed to mean "The town on the Rom." The first syllable of this word is not a noun, but an adjective, as Ilford, according to Morant, means bad-ford. It is the Saxon word for broad, and is a very near relative of room, roomy. Romford accordingly would simply mean Broad-ford. The

rivulet now known as the insignificant Rom, was, in earlier times, very much larger; and the adjacent land lying lower than it does now, would ofttimes for a wide space be covered by the stream. At what is now called "Old Church," the road, in consequence of this stream's dimensions, was frequently impassable.

Even as late as the 15th century we find Romford designated, as in the charter of Edward IV., "the town of Havering." The only name we find in the early history of Romford, given to this stream, is not Rom or Rum, but Mercke-dych. In the reign of Henry III., or about 1230, one "Richard de Dover (from whom the farm of Dovers, in Hornchurch is called) held two streams to turn water mills;" to wit (as is written in the rolls) "The Mercke-dych to the bridge at Romford, and another stream to the Abbot of Waltham's mill," and for these he paid per annum 12d. So that the stream was known then as the Mercke-dych, most likely from the manor of Merks; and moreover, as an evidence of the growing importance of the place, we see there was a bridge here 650 years ago.

Seventeen years only after the above date, in 1247, we find the same king granting to Romford the privilege of holding a market. The Close Rolls in the British Museum contain a curious letter from King John (1213) to the Earl of Alnwich, commanding the earl to keep his (the king's) harriers at Romford, and to make them hunt there, and to feed them when they did not hunt; and the game they took was to be well

salted and sent to the queen, *de Cornhull usque Roffam, i.e.* from Cornhill to Rochester, and he was to send to the king an account of what was sent and when.

In 1277, when Edward I., now busy with his conquest of Wales, had been five years on the throne, Adam de Cretinge held lands in the parish of Romford-in-Havering of the king on condition of keeping or providing with food the king's pigs each year, whether there were pannage (pasturage) or not. And Henry de Winchester, a Jew convert, who died 1299, held under him the *Manor* of Romford, by the sergeancy of one penny per annum and the fourth part of a knight's fee.* This is the first time that the manor of Romford is mentioned in any extant records.

Another Roger Bigod, who was Earl of Norfolk and Marshal of England, and who so fearlessly acted the staunch champion for the liberties of England in opposition to Edward I., died in the year 1307, seized of this same manor, consisting of nearly 300 acres, a capital messuage and 54s. rent, which he held of Adam de Cretinge by the service of 1d. per annum.

It is to this period, *i.e.*, the beginning of the 14th century, that we must refer the romance of the Blind Beggar's Daughter of Bethnal Green, which is the subject of a well-known ballad of the Elizabethan age. At the decisive battle, or rather murder of Evesham, for "battle none it was," says Robert of

* A knight's fee was forty days' service to his immediate lord; the fourth part would therefore be ten days of such service.

Gloucester, on the 4th of August, 1265, fell England's greatest patriot and noblest baron, Simon de Montfort, whose advanced constitutional convictions made him the daring innovator of our first representative Parliament or House of Commons. This glorious man, "fair England's flower and pride," as described in an old ballad of the period, was the people's most popular hero and saint, though he was never canonized by any pope. His wife, the Countess of Leicester, was no less a personage than the daughter of King John, and sister to Henry III., although in a minute account, which is extant, of her household expenses, her washing bills from January to June, are set down at 15d. Henry, his son, and the god-son and namesake of the king, also fell with his worthy sire, but according to the ballad, he was not slain, though wounded and bereft for ever of his sight. The next day, as a baron's noble daughter was searching among the mangled dead to find her father, she came upon young Henry de Montfort, whom life had not yet forsaken. By her the blind and wounded knight was removed from his gory bed among the slain, and tenderly nursed until his wounds were healed, and at length she became Henry's bride. Henry, for many a long year afterwards, to escape detection, was only known as "the silly blind beggar of Bethnal Green," Bessie, his fair and beautiful daughter, whose nobility even her grey russet could not conceal, was nevertheless, because of her father's mean condition, despised by the ancient housekeepers,

whose sons were her suitors. At length, the beggar's daughter set out from her home to seek her fortune, and, as the ballad says,

"She went till she came to Stratford-le-Bow,
Then knew she not whither, nor which way to go;
With tears she lamented her hard destiny,
So sad and so heavy was pretty Bessie.

"She kept on her journey until it was day,
And went unto Rumford, along the highway;
Where, at the Queen's Arms entertained was she,
So fair and well favoured was pretty Bessie.

"The young men of Romford in her had their joy;
She showed herself courteous, and modestly coy,
And at her commandment still would they be,
So fair and so comely was pretty Bessie."

But with the exception of a young knight, all her earnest suitors at Romford gave up their quest as soon as they heard that she was only the heiress of the blind beggar of Bethnal Green. But the chivalrous knight, who did not "weigh true love by the weight of the purse," took the fair maid for her own sake; and he soon learned, to the chagrin of the other suitors, that the blind beggar could and did lavish upon his daughter, more bright angels* than he could himself. The sequel is known; how, at the nuptial banquet, in a gorgeous hall, the blind beggar, clad in a silken cloak, entered as a musician, and accompanying himself with his lute, sang, to the amazement of the jovial guests and delight of the happy bride and bridegroom, the

* A gold coin worth about 10s. There is here an anachronism, since angels were not known in England before the time of Edward IV., by whom they were first coined in England.

romantic story of his life: and the knight now learnt, according to this romantic legend, that he had wedded not only beauty, but the heiress of the illustrious de Montforts.

The next possessor of this manor of Romford was Thomas de Brotherton, Earl of Norfolk, and first Earl Marshal, the fifth son of the late King Edward I. Owner after owner, like shadows they come, like shadows they depart!

Margaret, the daughter of this earl and heiress to the estate, and now the widow of Lord John Seagrave, carried the manor of Romford by marriage to Sir Walter de Manny. This noble knight was one of the great warriors of Edward III., in that age of warriors when shone the martial abilities of the Black Prince. This Sir Walter de Manny, who was lord of the town of Manny in Hainault, where he was born, formed part of the suite of Philippa of Hainault to England, on the occasion of her marriage with Edward III. After the nuptial ceremonies and festivities were over, most of the young queen's countrymen returned to their homes, but, Froissart informs us, among the few who remained with the young queen "was a youth called Wantelet de Manny, to attend on and carve for her." The king was so delighted with this noble young foreigner, that he made him a knight with great pomp, and ordered magnificent robes for him out of the great wardrobe. In an important embassy to France respecting Edward's claim to the French throne, Sir Walter de Manny was the king's

chosen ambassador. At the great naval engagement off Sluys, when the opposing vessels were fastened together with grappling irons and chains, this Sir Walter, who had been made Admiral of the North, fought bravely with his royal master. When the illustrious Jane of Flanders, the Countess de Montfort, who possessed, according to Froissart, the courage of a man and the heart of a lion, was shut up with insufficient provisions in the Castle of Hennebonne, her husband treacherously made prisoner by the French king, Sir Walter was sent to her rescue, and he valiantly succeeded. At the famous siege of Calais, this "Mirror of Chivalry" as he is called, performed prodigies of valour, and something more noble than mere valour; and

"Lo! I must tell a tale of chivalry."—*Keats.*

When the exasperated king demanded the surrender of the place, and of its inhabitants, Sir Walter pleaded imploringly for them, in which he was followed by others. "I will not be against you all," said Edward. "Sir Walter, you will tell the captain that six of the notable burgesses must come forth, naked in their shirts, bare-legged, with halters round their necks, and the keys of the town and the castle in their hands: on these I will do my will, and the rest I will take to my mercy." Unutterable was the distress and panic of despair which followed. And then, for the noble six, St. Pierre and his associates who came forward to save the rest, when the wrathful king commanded their heads to be struck off—again Sir Walter stepped

forward, and with eloquent earnestness supplicated for their lives, though it was left for the fair Philippa to calm the royal anger, and avert their doom.

Soon after the siege of Calais, London was visited by the plague known in history as the Black Death, and which, breaking out in China, is supposed to have cut down in its deadly career no less than 25 millions of human beings. Stowe says, "Scarce the tenth person of all sorts was left alive." The year after this plague broke out, Sir Walter purchased 13 acres of land in London, to supply an additional burial place for the crowding dead. Fifty thousand victims of the plague were buried here in the year after its consecration. This benefactor, whose name is intimately associated with Romford, had a chapel erected on this burial ground, where masses were offered for the souls of those who had been so suddenly cut off. After this, Sir Walter Manny, about 1371, founded on this burial ground and adjoining land which he purchased, a Carthusian monastery, otherwise called the Charter-house, by which the site is still known. In Sir Walter's charter, which is still preserved, are mentioned the classes for whom the monks were to pray. Among these are the souls of all who had died by Sir Walter's hands.

Of all the possessors of the manor of Romford, the name of Walter de Manny is the one which has survived all the changes which the place has undergone, still clinging to the old spot with all the tenacity of the clasping, faithful ivy to the desolate fragments

of better days. It is 500 years, or more, since Sir Walter de Manny was in possession of the manor of Romford, but yet it is still called Mawneys. The manor house at Mawneys stands on the site of the hall of Sir Walter de Manny, and is still partly surrounded by the old moat. At Sir Walter's death in 1372, the manor passed, not to his own daughter and heiress, but to Elizabeth, the daughter of Sir Walter's wife, Margaret Plantagenet, by her former husband, Lord Seagrave. She, marrying John de Mowbray, their son and heir, Thomas de Mowbray, Duke of Norfolk, and ancestor of the present Duke, became the next lordly owner of Mawneys. He died in 1400. The name of Mowbray, from whom one of our loftiest dukedoms derives its lineage, still lingers in this neighbourhood, though now it only belongs to a farm house between Romford and Collier Row, which is called Mowbrays.

Before I proceed with my narrative, I must retrace my steps to say something about the hitherto ecclesiastical history of this Liberty of Havering-atte-Bower. Until 1323, with the exception of the church near the old palace at Havering, and which was for the use of the royal household, the only place of worship within the limits of this liberty, was at what is now called Hornchurch. Not only from Romford, but even from Havering and Pirgo, the people who wished to attend divine service, had to wend their weary steps to Hornchurch, and there too was the only burial place to which the bereaved mourners had to bring their dead. This

church, which was then called the church of Havering, first comes into notice in connection with a charter of Henry II., by which this king granted the church of Havering (Ecclesia de Havering), as the church at the present Hornchurch is called, with all its appurtenances, to the great hospital of St. Bernard de Monte Jovis, in the diocese of Sedun or Syon in Savoy. This monarch also founded at Hornchurch, for a prior or master and a number of poor brethren, an hospital or cell, to be subordinate to the above hospital in Savoy, and dedicated to St. Nicholas and St. Bernard. Henry endowed this hospital with the manor of what is now called Hornchurch Hall, situate opposite the present church, and also with the manor of Suttons, the latter contained 87 acres, with 2 messuages. These two manors had formerly belonged, Mr. Newcourt states, to the abbot and convent of the Holy Trinity, at Caen, the burial place of William the Conqueror, in Normandy, which province, until lost by John, was in the possession of our Norman kings. This grant of Henry II. to Hornchurch hospital, which was reckoned equal to £25 per annum, and held of his manor of Havering *in capite* (*i.e.* immediately of the king), was confirmed by Henry's son and successor, the lion-hearted Richard I., to the poor of Monte Jovis in the church of St. Nicholas and St. Bernard living in Havering, as Hornchurch is called in Richard's charter. The next royal charter to this monastery was in the 37th year of Henry III., which confirmed the master and brethren of

this hospital in their possessions, they paying yearly to the king, and his heirs for lands holden of the crown in the manor of Havering, 46s. o¼d. and 3s. suit of court.

The interesting feature of the charter of Henry III. is, that in it the master and brethren of the aforesaid hospital are designated by the title of "Magister et Fratres de Monasterio Cornuto," which is the first mention on record of Hornchurch under the name of "Cornutum Monasterium," having previously been called the church of Havering. This horned appellation had doubtless come into use in the interim between the period of Henry II.'s charter and that of Henry III. In the reign of Henry's son and successor, Edward I., the king being desirous of founding a chantry in his own chapel at Havering (*i.e.* the chapel royal in the vicinity of the old Havering palace), he agreed with the master of Hornchurch Hospital, that "in lieu of the 46s. annual rent, for certain lands held by him in the manor of Havering, the said master should provide a suitable chaplain, to celebrate divine service in the above chapel, and to reside there during the king's pleasure; the king also willed that the said chaplain should on every Monday and Wednesday through the year, celebrate mass for the souls of the lord the king, and all the faithful departed this life," and on certain days, stated in the record, it was provided "that the king's name should be expressed: and that the said chaplain should be bound by oath, as well to reside there for

the purpose aforesaid, as for the safeguard of the effects belonging to the king in the said manor." In the charter of Edward's grandson, Edward III., to this same hospital, instead of the Latin form Cornuta Ecclesia, it is Englished into "Hornchirche."

As to the origin of this name, opinions differ. Weever in his "Funeral Monuments" mentions an old tradition to the effect that the church, being originally called Horchurch, having been built by a repentant Magdalene as an atonement for her sin, a king passing that way, in kind commiseration for her memory, interposed an "n" in her behalf, and made it Hornchurch, and to account for this name had a pair of ox-horns affixed to the east end of the expiatory edifice. The legend is too legendary to be anything more than a fiction. Salmon, with a little more reason, considers the name to be an abbreviation of Havering Church. Similar contractions are not unfrequent. In opposition to this etymology, it is sufficient to state, that Hornchurch is evidently the anglicised form of the Latin Cornuta Ecclesia.

"Hornchurch in Essex," says the industrious but rather credulous antiquarian, John Aubrey, "hath its denomination from the horns of a hart that happened to be killed by a king's dog, near the church, as it was building, and the horns were put in the walls of the church." The Rev. W. Palin in his "Stifford and its Neighbourhood," gives another supposed reason for the appellation. It is conjectured, says this author,* "that Horn-church took its name from a

* Page 134.

colony of curriers settled there, whose sign, a pair of horns, still ornaments the east wall of the church." But the most probable definition of the name, I think, is that given by Morant, in his "History and Antiquities of Essex." According to this learned antiquarian, the epithet *cornuta*, or horn, is derived from the crest belonging to the mother monastery in Savoy to which the smaller one at Hornchurch was but a subordinate. Some authorities state that the great hospital of St. Bernard de Monte Jovis in Savoy, was built upon the site of a pagan temple which was dedicated to Jupiter—hence called "Mons Jovis"—and that the horns were preserved in memory of Jupiter's being represented sometimes with horns. We know that horns are associated with ideas of majesty, as in the case of the Moses of Michael Angelo in Rome. This bold attempt of that daring genius is strangely furnished with horns. The arms of Altorf in Switzerland, where the patriot, William Tell, shot through the core of the apple upon his son's head, is a bull's head caboshed.

This monastic establishment at Hornchurch was in possession not only of the manors of Hornchurch Hall and Suttons, certain advantages in Havering, and a house in Fenchurch Street, which in the time of Elizabeth, as Stow informs us, was known as the "Prior's Inn;" but Peter, Earl of Savoy, bestowed on it also the house which he had built in the Strand, and called after him "The Savoy." But this house was afterwards repurchased from this monastery, by

Peter's niece, Eleanor, Queen of Henry III., for her son Edward of Lancaster. Of this ancient monastery at Hornchurch not a vestige is now to be seen. It is not known for certain even where it stood, some think it was in the field adjoining the church-yard. J. A. Repton, Esq., the eminent landscape gardener of Hare Street, supposed he could trace here the esplanade which was in the south front of the ancient monastery. One very trustworthy authority upon the antiquarian lore of this locality believes that the old White Hart, lately burned down, was once the old cell or monastery.*

The village of Hornchurch from very early times appears to have been of somewhat considerable importance. Even in the twelfth century, its main street was called Pell street, from the number of fell-mongers, or skinners who lived in it, and the produce of the fell-mongers' craft gave to Romford market a notoriety for the sale of leather articles, and breeches in particular. Leather was the most usual material, especially for this part of men's attire in the olden times. The necessary connection between the want of a new pair of leathern breeches, and a visit to Romford market, long ago passed into a proverb. It was chiefly to facilitate the leather traffic that this market was granted by Henry III.

In 1323, four years before Edward II. was so atrociously murdered in Berkeley Castle, the master

* This ancient hostelry contained some architectural remains of ecclesiastical character, belonging to the Early English or First Pointed period.

of this hospital applied for permission to build a chapel of ease to Hornchurch, and for the benefit of the inhabitants of Romford, then growing into a considerable place, and now having a market. A chapel, which was about 66 feet in length and 26 in width, was accordingly built near to the ford on the site now called Old Church, and marked on a map of 1696 as "Ruin Meadow," The chapel was dedicated to St. Andrew, the patron saint of the mother church. It was in the night of the mediæval ages that this first Romford sanctuary was erected. Nearly all the lights of that period were glimmering in monastic cells, hidden under a bushel. There were but few outbeaming rays to relieve the surrounding gloom. The age was dark. Though Dante the poet of Italy had written his "Divina Comedia," and for two years his bones had now been resting in the grave; and even in England had lived, and now for 30 years had been reposing among the dead, the great Roger Bacon, whose prophetic genius saw as in a glass darkly, the most brilliant discoveries of a much later and more enlightened age. But still the night of superstition was then almost at the darkest, the darkest before the dawn, yes, before the dawn, for the break of day was soon about to be heralded by the rising of the morning stars. A year or so after the erection of the sanctuary at Old Church, Wycliffe would be born, who was determined that his countrymen should be able "to rede in Englysche the gospel of Crist's lyf;" and in four years more was ushered into the world the father

of English poetry, who would, in his "well of English undefiled," introduce a purer diction. The old church was used by the inhabitants of Romford for more than 80 years; but it was only for the benefit of the living, the dead had still to be carried to the mother church, notwithstanding the roads were frequently only fitted for such amphibious animals as could adapt themselves either to land or water. The car of progress, which at that early period was a very lumbering one, was now approaching another stage of advancement, another epoch in the history of Romford. The shadows are slowly passing away, but they *are* beginning to pass away. The old church is going to be superseded by a better one, and in a more eligible site. Even 500 years ago nearly, in the ages we call dark, and very superstitious, yet there was light enough then to discern, what many even in this highly civilised nineteenth century, cannot see to their satisfaction, namely, that what will do for the fathers may not therefore suffice for the children. That old church had done for three generations, yet it was deemed necessary to have a change for the fourth.

The needs of one age are no sure criterion for the next. The old church becoming dilapidated, more by inundations of the adjacent stream than by the ravages of time, license was sought and obtained to erect one on the site of the present church of St. Edward's. Among the records in the Tower, is the permission of the Lancastrian king, Henry IV., to the inhabitants of Romford to build the church which was the Church

of Romford for the next 440 years. The royal grant of the 15th April, 1406, is worded as follows:—"The king to all to whomsoever greeting. Know ye, that we, considering the inconvenience under which the tenants of our manor of Havering, residing in our town of Romford continually labour, and for the convenience of the aged and feeble persons there, inasmuch as the chapel of Saint Andrew, which is of the foundation of our progenitors, wherein they ought to hear divine service, is situated half a mile beyond our aforesaid town; by reason whereof, our said chapel is frequently damaged and spoiled: we, of our especial grace, have granted and given license to our said liege subjects, that by the assent and authority of their diocesan, they may remove the said chapel from the place where it now stands to another part of the common, near the highway on the east side of the said town; which said place is of the dimensions of 120 feet of assize in length, and as much in breadth, as it said; and that they there found and erect such chapel, and take to their use for the said chapel, of our gift, certain oaks, growing in the place where the said chapel shall be so newly erected. Witness, the king at Westminster, the 15th day of April, by writ of Privy Seal."

At the time this royal grant was given, it is evident that the town of Romford stood where it does now, but it does not follow thence that Romford was from the beginning of its existence in its present position. In the before-mentioned map of 1696, and which is in the

possession of E. J. Sage, Esq., of Stoke Newington, there are several fields in the neighbourhood of Old Church, but nearer the new cemetery, whose names indicate that they were once more or less covered with buildings. In addition to the "Ruin Meadow," containing 4 a. 2 r. 24 p., in which the old church is supposed to have stood, there was also a meadow of 7 a. 1 r. 30 p., called "Lower Ruings;" and another adjoining this last of 15 a. 3 r. 16 p. called "Great Ruings;" and another near to this of 4 a. 0 r. 16 p., named simply "Ruings." Is it not more than probable that these meadows represent the site of the original Romford?

The roots and stumps of some of the very oaks referred to in the above grant, and which were growing in the place where the chapel was to be erected, were discovered by the workmen while digging for the foundation of the present tower and spire about 31 years ago.

Before I can proceed, it is necessary to notice another change which had recently come over the scene. The ecclesiastical jurisdiction in the parish of Hornchurch had been transferred from the monastic establishment in connection with the mother church, to New College, Oxford, which had a few years previously been founded by William of Wykeham, This very eminent personage, whose real name was Longe, but called, from his birthplace in Hampshire, William of Wykeham, was a contemporary of the old church—being born one year after its erection.

and dying within two years before the grant was given by Henry IV. to build the one on the site where the oaks were standing on the east side of the town.

Though William of Wykeham was one of the most distinguished and influential men of his time, occupying a conspicuous front in the "Temple of Fame," being bishop of Winchester, and twice was he Lord Chancellor—yet he was of humble birth; his only claim to his rapid promotions being that he belonged to that peerage which is held by divine right, and higher than what any royal patent can bestow—the peerage of genius. Some of the grandest triumphs of our race have been those to which the victors have been goaded by the stimulus of poverty. Of these William of Wykeham furnishes an illustrious example. One talent for which he was pre-eminent was the architectural. That majestic pile of royalty, Windsor Castle, is only one of the monuments to the bishop's architectural skill. In addition to founding Winchester college, and almost rebuilding the cathedral of his ancient see, a work over which he himself presided, he also founded and superintended the building of a college in Oxford, which he named "Seinte Marie College of Wynchester in Oxenford," though popularly known by the misnomen "New College;" for in reality it is the oldest as to its principal buildings, and the seventh in the order of foundations. In order to endow his New College, the founder, with the permission of the Pope and King Richard II., purchased of the hospital of

St. Bernard de Monte Jovis, in Savoy, all the revenues belonging to the subordinate establishment at Hornchurch. The monasteries abroad had had license given to them by Richard II. to sell their lands in England to other religious houses, or to any particular person who wished to endow others. Soon after these revenues were purchased by William of Wykeham, all the foreign priories in the kingdom were suppressed and their revenues seized by the crown. At any rate the Bishop of Winchester was in time to secure the ecclesiastical revenues of the parish of Hornchurch in his own hands, for his "Seinte Marie College," and hence the connection which still exists after 500 years between the churches in the Liberty of Havering and New College Oxford, so inseparable has been the attachment of this Alma Mater to Romford and its neighbourhood within the old parish of Hornchurch.

This New College was six years in building.* We find that at first the sum of 1s. 6d. per week each was allowed for the support of the fellows, and the warden himself only received £20 per annum.

In place of the old oaks which had so long shaded the east side of the market place in Romford, was standing before the first decade of the 15th century

* On March 5, 1379-80, at eight o'clock in the morning, the founder laid the first stone; great mirth and pastime following. On April 14, 1386, the Vigil of Palm Sunday, at nine o'clock in the morning, the warden and fellows entered in solemn procession, preceded by the Cross, and singing litanies, commending themselves and their studies to the Almighty.

had run out, a new church; which, after enduring the inclemencies of 440 winters, was replaced by the present St. Edward's in 1849. This new church, which was larger than the old one by 28 feet in length and 14 feet in width, was in process of erection in 1407, though the consecration deed bears date of "the twenty-ninth day of March, in the year of our Lord, one thousand four hundred and ten." This church, or chapel as it was then called, was built by a composition between the inhabitants of Romford and the warden and fellows of New College.

With respect to the old abandoned church, being in a ruinous state it was most likely taken down. There is, however, a tradition lingering in the folklore of the neighbourhood, that this church was swallowed up by an earthquake, and that the bells, uncrushed by the overwhelming calamity which befel them, still repeat on St. Andrew's Day, the chimes they rang in the days of yore. But to enjoy their suppressed symphony requires an ear as keenly and as imaginatively sensitive as was that of the philosopher of olden time, who, in dreamy ecstasy, listened to the music of the spheres.

Taking our final leave of the old church, we will return to the newly erected and more commodious edifice in the town.

The Romfordians, now favoured with a new chapel, petitioned to have a burial ground for their dead, having a most legitimate plea for such a request in the inconveniences and even dangers arising from the frequent inundations of the road to Hornchurch. But

it appears that it was not in the power of New College or even of the bishop of the diocese to grant such a favour without pontifical authority. Application, as Salmon, on the testimony of an old church book, informs us, was accordingly made to the Roman pontiff, and the holy father who of his bounteous grace benignly vouchsafed to the inhabitants of Romford the privilege of burying their dead in their own churchyard, was the good-natured pope, Alexander V. This pope in his childhood was so poor that he was under the necessity of begging his bread. A kind monk gave him a lift, and if there is any go in one the first lift is almost everything. Philargo, for that was his name, at length became a student at Oxford, took his D.D. in Paris, and so he went onward and upward, until, at a general council in Pisa in 1409, called in order to settle the contention between the two rival popes, Benedict and Gregory XII, who, being declared guilty of heresy, perjury and contumacy, were deposed, Philargo, as Alexander V. was elected in their stead. This pope was too far away to judge of the accuracy of one item in the petition to his holiness, that Hornchurch was five miles distant from Romford. But other sanction, besides the confirmatory authorisation from Rome, was required. The bishop of the diocese, the vicar of the mother church, and especially the warden and fellows of New College, must give their permission too, before the inhabitants of Romford could have rights of sepulture; and this was only granted on

certain conditions, which were agreed to between,—to quote the words of the consecration deed,—"those discreet men, the master and fellows of the college of the Blessed Mary of Winton, in Oxford, in the diocese of Lincoln,* the rector of the parish of Hornchurch with the chapel of Romford in our diocese of London annexed and appropriated to the same, and the said college, on the one part; and those discreet men, Robert Chichell, and all the parishioners of Hornchurch aforesaid, who have been accustomed to hear divine service at the chapel of Romford aforesaid, on the other part."

The conditions enjoined and agreed to were that the "burial place and cemetery in or about the new-built chapel within the hamlet of Romford," was to be maintained at the expense of the parishioners worshipping in the aforesaid chapel; that the '*real tenths*,' the *personal offerings*, *revenues*, *profits*, *and other rights*, the same as had "of old appertained to the said parish of Hornchurch, to belong to the said master and fellows of the said college;" the appointment and also removal of the chaplains, ministers, and all other officers belonging to the said chapel, were to be for ever in the power of the said master and fellows and their successors. In addition to bearing all burdens, ordinary and extraordinary, in the

* The diocese of Oxford was taken out of the See of Lincoln in 1542. Upon the dissolution of the Abbey of Osney, Henry VIII. created this new bishopric out of its possessions. The last Abbot of Osney, Robert King, was the first Bishop of Osney—as the see was at first called.

chapel and cemetery aforesaid, the parishioners worshipping at the above chapel were also required and agreed annually, on the feast of St. Andrew the Apostle, and also on the feast of the dedication of Hornchurch, to appear personally at the said mother church, and pay their offerings as they were accustomed to do; and to contribute to building the mother church and other matters as were customary; and also to pay annually their Peter's pence as other parishioners. It was also by both parties "unanimously willed, consented, and agreed," that if any of the aforesaid parishioners should presume to subtract any of the said rights, or to act contrary to any of the above premises, that they should not from that time have a right of burial in the chapel or cemetery of the said chapel of Romford, until the losses and diminutions be fully made up to the master and fellows for the time being, and until the aforesaid chapel cemetery be restored by the ordinary of the place. And in addition to the deprivation of the right of sepulture such delinquents were to be canonically excommunicated. The requisite seals having been affixed, this agreement was duly confirmed and sealed by Richard, Lord Bishop of London,* who granted a faculty to Henry, Bishop of St. Davids, of consecrating and dedicating the said chapel, altar, and burial ground adjoining. This Henry, Bishop of St. David's, who consecrated Romford church and burial place, was

* This is Richard Clifford, who, in 1407, was translated from the See of Worcester to the See of London. He died in 1421.

Henry Chicheley, who, four years after this consecration, was translated to the see of Canterbury. Few men had more influence in that age than Archbishop Chicheley. In order to divert the youthful martial king, Henry V., from seizing the revenues of the church, he, with impassioned eloquence enkindled his ambition to win laurels in France. The battle of Agincourt would doubtless never have been won, or even thought of, but for Chicheley. He also founded a richly endowed college and hospital in his native town of Higham-Ferrers, in Northamptonshire. He built and magnificently endowed All Souls College, in Oxford. The man who consecrated Romford church and churchyard built the famous or rather infamous Lollard's Tower, for the punishment of those who embraced the doctrines of Wycliffe. And many a one within the sound of the splashing oar upon the Thames has languished in Chicheley's tower. It is due to Henry Chicheley to say that he was as zealous in checking the encroachments of Rome as he was the growth of heresy. Archbishop Chicheley's monument, built by himself, is still kept up by All Soul's College, in its original splendour, in his cathedral at Canterbury.

Henry Chicheley had two brothers, one of whom, Robert, appears to have been a benefactor to the chapel at Romford. For on the window over the high altar of the newly-erected edifice, according to an old church book quoted by Salmon, there was the following request in Latin. " Pray for our lord Henry King

of England, and for our Lady Johanna, his queen, for Robert Chiceley, Elizabeth, his wife, and for all the benefactors of this church, which has been newly founded to the honour of our Lord Jesus Christ and the blessed Virgin Mary, and St. Edward the Confessor, whilom King of England." This Robert Chiceley was sheriff of London, in 1402. In 1406, the year before the erection of this church commenced, we find him among the aldermen at the election of the renowned Richard Whittington to the mayoralty of London for the second time. Robert himself twice held this high office, namely, in 1411 and 1422. In his last will and testament was one item characteristic of the times, namely, that "upon his Mynde Day a good and competent dyner should be ordayned to xxiiiic. pore men, and that of householders of the citie, yf they might be founde. And over that xx. pound distributed among them, which was to every man two-pence." The "Mynde Day" here mentioned was the day in which the souls of the departed were had in special remembrance, and some office or obsequies said for them, as masses, obits, dirges, &c. In most of the pre-Reformation wills there was some provision made for the Month's Mind or Year's Mind. After the religious service for the benefit of the soul departed, there were usually feastings, for which the testator left a sum of money. This Robert Chiceley, who was mayor of London twice, and brother to an Archbishop of Canterbury, was a grocer. In his will he calls himself citizen and grocer.

It is now 470 years since this grave-yard was consecrated by the Bishop of St. Davids as a tranquil repository for the dead, having also been from generation to generation a *memento mori* to the living as they paced the pathway leading to the house of God. Since the first of our fellow mortals, who found a resting place in the churchyard of St. Edward was borne to that silent home, it has been computed that 30,000 human beings have, in the lapse of centuries, followed in the same mournful track, and the dust of those 30,000 is now mingled with the dust that was consecrated nearly five centuries ago by Henry Chicheley.

Wycliffe had now passed away, but not his influence, and the powers of darkness had already become enraged at the light that had begun to glimmer amid the surrounding gloom.* Henry IV., though he was the son of old John of Gaunt, time-honoured Lancaster, the friend of Wycliffe, to gain the favour of the clergy, enacted against the followers of the Morning Star of the Reformation that dire decree which grimly doomed them to the flames. Already William Sawtre, the rector of St. Osith, London, the first to fall a victim to this infamous statute, had received the crown of martyrdom, and the very year of the consecration of Romford church and burial ground, the third who had been condemned for his heretical opinions perished at the

* Lollardism had begun to penetrate into New College, and at Eton it was found necessary to make every fellow take an oath against it.

stake in Smithfield. Those were troublous times in which our old church was built. Plague, war and insurrection were the leading features of that period. Of some of the men of the time, the names are as familiar to us as household words. Then lived Gascoigne—the judge who dared to do his duty, even when it was to commit to prison the heir-apparent; the romantic Whittington was then a living personage; and then also bravely fought for his invaded rights the last of the Welsh chieftains, Owen Glendower. But there are other names, not known to the world as yet, associated with this epoch in the history of Romford. The very year that the consecration took place, was born that great benefactor of our race, the father of all who handled the type and the letter-press, William Caxton; and a few years later on was ushered into the world Christopher Columbus, who was about to open up a new world for the enterprise of a later age.

There is but little to record of the history of Romford, or rather of the parish of Hornchurch, and what was shortly to be the liberty of Havering-atte-Bower, during the earlier half of the 15th century, except what has been already said about the new church and cemetery. The manors of Dagenhams and Cockrels, so called from a former owner, and bordering on the parish of South Weald, were held by the king *in capite*, by Henry Earl of Northumberland, son of the renowned Hotspur, one of the famous heroes of Chevy Chase; the earl, who was also lord high constable, held these

manors at the time he was slain at the battle of St. Albans in 1455, which was the first of those many pitched battles, known in history as the "Wars of the Roses," which cost the lives of eighty princes of the blood, and almost entirely annihilated the ancient nobility of our land.

We will hasten on to the latter half of the 15th century. Noble houses in the neighbourhood are beginning to come into notice, occupied by persons holding a high position in their day. In the year 1476, died at the manor house of Bretons, which is about two miles and a half from Romford, and bordering on the parish of Dagenham, Thomas Scargill, Esq. This Thomas Scargill held not only Bretons, but many other possessions in various places. His will is so characteristic of the times that I may quote a brief extract or two from it. "In the name of God amen. The xvii. day of the month of August, 1475, 15 of King Edward 4. I Thomas Scargill, squyer, being in gode memory and hole mynde, thanked be God. My soule to Almighty God, my maker and Sauiour, and to his blessed moder Mary the Virgin, and to all the holy company of heuen. . . . . Item: I wyll and byquethe to the high awter of Hornechurche vjs. viiid. Item: I will that there be gouen and delivred the day of my burieing among powr peple to pray for my sowle xls. . . . ." In case his daughter Anne should die without lawful heirs, as he adds "God forbede," his manor and certain lands were to remain to his executors to sell, and the money to be

divided into three equal parts; one to remain unto Elizabeth his wife, another to his executors, the other part "to the amendyng of high weyes and other alms dedes for the helthe of my soule." Other possessions, which were left to his daughter Anne, after the decease of his wife, were to be sold if Anne died without heirs, "and the money disposed in good deeds for the health of my soul and the souls of my fader and moder, my gode dawghters soule and all Cristen souls. Item: I will that Master William, vicar of Hornechurche, have a chaleys for to pray for my soule and all my frendes." Another item was, "I will to the making of the steple att Hornechurche x. marcs when they shall begin the saide steple." The steeple is therefore more recent than this will.

Thomas Scargill's coat of arms was, "Gules a chevron or, between 3 crescents ermine."

But of the men of position at this period living in the neighbourhood of Romford, two are specially remembered in history, namely—Thomas (afterwards Sir Thomas) Urswick, of Marks, and Thomas (afterwards Sir Thomas) Cooke, of Gidea Hall. We will first notice the owner and occupier of Marks, which stood a little over a mile west of Romford. There is no doubt that the seat of Marks existed before Urswick's time, and that it received its name from some more ancient owner. Nothing, however, is known until it is associated with the name of Thomas Urswick, who died in 1479, seized of this manor and also of Gobions or Up-Havering. The

name of Thomas Urswick is first met with in the City records, as being elected by the common council, June 27, 1453, to be common serjeant. The office was then of great importance, as he was 'Counsel to the corporation, on all occasions, within and without the precincts and liberties.' On the 3rd of October, 1454, Thomas Urswick was made Recorder of London; as such he would take rank with the royal judges. The engaging talents of Urswick (for he was, we learn from an ancient record remarkable "for his prudence and affability") induced the electors of London to send him to Parliament in 1461; he is said also to have been a fluent speaker. His gifts, however, were superior to his moral principles. Self-aggrandisement appears to have influenced Sir Thomas more than fidelity to his sovereign when his own interests could be better served by abandoning his old Lancastrian king, Henry VI., whose sun was going down, to give his services to the now rising sun of York, Edward IV.

In 1471, after his temporary deliverance from prison, Henry was residing in the Bishop of London's palace in Aldersgate Street, with Nevile, Archbishop of York. In a chronicle of that period, by Dr. Warkworth, master of St. Peter's College, Henry is described as lodging in the episcopal mansion, with no guard but ecclesiastics. "On the Wennysday next before Easter, King Henry and the Archebysshope of York with him, roode about London, and desirede the people to be trew unto hym; and every manne saide

they woulde." But their promises were soon broken, in consequence of the artifice of the Recorder. "Urswyk, recorder of London, and diverse aldermen, such that had rule of the Cyte, commanded all the folks that were in harness, keepynge the Cyte for King Henry, every manne to go home to dynere." Thus duped, they went to their homes for dinner. "And in dynere time," goes on the chronicler, "King Edward was late in, and so went forth to the Bisshoppe's of London palace, and there toke King Henry and the Archbisschoppe of Yorke, and putt them in warde the Thursday next before Easter-day." That hour determined the fate of the poor feeble king, so soon to find a prison and a grave. After being carried by Edward IV. to Barnet, with the hope that he might be slain, "beynge in the forward durynge the battaylle," and escaping unhurt, "was brought ageyne to the Toure of London, where he was murdered by the command of the Duke of Gloucester." Gloucester is represented by Shakespere as the murderer of the king. The great poet doubtless has more ground for this assertion, than Horace Walpole and some others for their denial of its truth. Urswick, doubtless, by his treachery, was to some extent responsible for the cruel fate of Henry VI. Edward, according to Stow, was indebted to Thomas Urswick "whose persuasions," he says, "were forcible with the citizens." The same year, having valiantly helped to quell the riotous attempt of the bastard Falconbridge, who, with a number

of insurgents attacked the City at Aldgate, Bishopsgate, &c., Thomas Urswick, with others, was knighted on the field of battle by King Edward himself, May 5th, 1471. Next year he was created chief baron of the exchequer, which office he held till his death in 1479. When Sir Thomas retired from the recordership, the corporation gave him two pipes of wine "by way of reward," and one pipe yearly when he required it. Such was the man who owned the ancient seat of Marks. This fine quadrangular mansion, of which a view is given in Lysons, and another by Prout, was most likely the work of Urswick. Here he usually resided. The structure bore evident marks, as Archdeacon Grant states in his MS. lectures, of having been built in troublous times. Its style was intended more for defence than ornament. Its deep moat with the drawbridge; its two brick battlemented towers; its small windows; its secret ways and hiding places in the floor, were characteristic of a structure such as would be erected in the times in which the lot of Sir Thomas Urswick was cast. Sir Thomas, who died seized of numerous possessions, was buried in the chancel of Dagenham church.

On his plain altar tomb, now through time and ill-usage void of ornament, is a fine brass, which is the only existing memorial of this remarkable man. The children of Sir Thomas, of whom he had thirteen, four sons and nine daughters, are represented in two groups, beneath the figures of the knight and his lady, who died before her husband.

This brass is also interesting as showing the costume of the period.

Sir Thomas is attired in a long gown, reaching to the feet, and girt about the waist; over the shoulders is thrown a mantle lined with silk. The judicial hood is wanting. Lady Urswick is attired in a gown, low at the bosom, and very small at the waist; the sleeves have large cuffs, which, like those of her husband, are placed in a devotional position. The hair is drawn down from the forehead, and gathered into a caul or cap of elaborately rich work, and is covered with a veil stiffened and distended with wire. It is one of those "butterfly head-dresses" which is so extensive that ladies even in this daring age of ever-shifting fashions, would hesitate to adopt, should this mode of the fifteenth century come round again. The youthful appearance of the lady, at whose feet, as is customary in brasses of this period, is a dog, scarcely harmonises with her being the mother of thirteen children.

The four sons under the effigy of the knight, who had outlived them all, wear long gowns, tightened by girdles, the usual dress of the youths then. The daughters are clad in different styles: the one placed nearest to the mother is a nun, and even if alive at her father's death, would be deemed legally dead; the next two, being married, are attired like their mother; the others, with their steeple head-dress, are represented with long hair hanging down their backs, as maidens are commonly drawn on monumental

brasses; the other three, who had doubtless died during the knight's lifetime, are placed in the back ground.

But this broken brass is all that remains to perpetuate the fame which Sir Thomas Urswick toiled to gain.

A recent writer has recorded of this character, "Sir Thomas Urswick was neither the wisest, greatest nor best of the men of his generation; but when we visit his last resting place at Dagenham, and in the presence of the fast-evanishing memento built over it by some descendant, for love or pride, and recollect his long struggle for honour, and its final results, we forgive, or try to extenuate his faults."

Sir Thomas Cook was a wealthy draper of London, founder of a family which for several generations occupied the most important mansion in the liberty, and he was also ancestor of some of the most illustrious names in our history. Thomas Cooke had gone years before this time from the country to the metropolis to make his fortune as a draper. His father was Robert Cooke, of Lavenham, in Suffolk. The name of Thomas Cooke first comes into prominence in connection with the insurrection of Jack Cade, which was intended to promote the interests of the Yorkists, in opposition to the Lancastrian party. While Cade was encamped on Blackheath, in 1450, he opened a communication with the city, styling himself Captain of the Commons. Cooke was constituted the captain's agent, his duties being to obtain from the foreigners in the city a certain

supply of money and materials for the use of the self-styled Captain of the Commons. Another draper of eminence in the city at this time was Philip Malpas, who was Sheriff of London in 1439-40, and represented the city in the Parliament of 1441, and in 1448 he was chosen Alderman of the Ward of Lime Street, where he lived. But Philip Malpas was, unlike Cooke, a Lancastrian. In consequence of this, when Cade and his followers entered the city, his house was pillaged by the mob, who "tooke thence a great substance." His plate and money were only saved by his being forewarned. It is not improbable that this warning was given by Thomas Cooke, for reasons not political, for very soon afterwards, Elizabeth, the only daughter of Philip Malpas, became Thomas Cooke's wife. Three years after Cade's rebellion, Cooke was elected Sheriff of London. Three years later, he was chosen Alderman of the Ward of Vintry, and in the year 1462-3, he filled the office of Lord Mayor. At the coronation of Elizabeth Woodville, Queen of Edward IV., in May, 1465, he was created a Knight of the Bath. Sir Thomas Cooke was now not only a wealthy man, but an influential personage in high favour at court.

It was in 1467, two years after his knighthood, that Sir Thomas commenced building Gidea or Geddy Hall, about a mile east of Romford.* In

* The name of this mansion occurs under a great variety of forms. The name is not unlikely derived from *Ged*—pike, and *ea*—water. The word is not very likely to mean, as some have thought, giddy or frolicsome.

1453, the year that he was made sheriff, Sir Thomas became possessed of the land, and now he obtained a license from the king to form the park and build the mansion. In the royal charter dated 12th October, 1465, enabling Sir Thomas Cook to build (and for which at that period the king's leave was a *sine quâ non*), it is stated that he had permission to include in the park 140 acres of land, 20 acres of wood, 20 acres of meadow, 20 acres of pasture; to build his castle of stone and chalk, turreted, moated, embanked, and machicholated and battlemented. To *machicholate* was to build a false front to the wall over the gateway, down which melted lead and boiling water, or any thing else that was equally unwelcome to the recipients, were thrown on the intruders below. This share of the defence was sometimes entrusted to the ladies of the castle, who would not fail to avail themselves of anything in the way of hot lime, hives of bees, or whatever else a woman's ingenuity might devise. Sir Thomas had now reached his loftiest eminence, But unstable is earthly greatness! There is no lock chain to fasten the wheel of fortune, when one has reached the summit and feels it is good to be there. From one cause or other the wheel brings down as well as carries up. The emblazoned shields which belonged to the old families of the Plantagenet period may be found in the Heralds College or in antiquarian collections, but few are to be found among us who have any right to make use of them now. And

never was this wheel more unsteady than in those unquiet times when Sir Thomas Cooke began to build his house, which was not finished until another century had passed away. No sooner was the principal front of this stately mansion completed than through envy or avarice the ruin of the owner was determined upon. His riches were a temptation to the king, who was not at all particular about an excuse for seizing them. Sir Thomas had some time previously refused to lend a sum of money to the Queen of Henry VI., Margaret of Anjou, the royal heroine of the Red Rose, who was for so many eventful years the life and leader of the Lancastrians; she was the dread of Edward IV., and yet Sir Thomas was impeached of high treason for refusing to supply his enemy with funds. At first, on the intercession of the king's sister, the Lady Margaret, Sir Thomas was admitted to bail; but no sooner had his royal lady friend and advocate left England to be married to the Duke of Burgundy, than Cooke was arrested and sent to the Tower, his effects were seized by the queen's father, Lord Rivers, then treasurer of England, and his wife was committed to the custody of the lord mayor. Shortly after this, Sir Thomas was tried at Guildhall for high treason. Among those who sat on this trial were the mayor, the Earl of Warwick, Bulwer Lytton's "Last of the Barons," the king-maker—

> "For who lived king, but he could dig his grave,
> And who durst smile, when Warwick bent his brow?"

Royalty itself could not rival the grandeur of the

great Richard Neville, the potent Earl of Warwick, who feasted no less than 30,000 persons daily at his various castles. There were also Lord Rivers, from whom justice could not be expected, the Duke of Clarence, "false, fleeting, perjured Clarence," whose death tradition has associated with the butt of Malmsey.

Through the uncompromising integrity of Chief Justice Markham, who was dismissed from his office for his honesty, Sir Thomas was acquitted. But notwithstanding his acquittal, he was kept in custody until he paid £8,000 to the king and £800 to the queen. On regaining possession of his house in the city, his wife, it is stated, "found it in very evil plight, for the servants of Lord Rivers and of Sir John Fagg, (then under treasurer) had made havoc of what they listed. Also at Gidea Hall, they had destroyed the deer in his park, his conies and fish, and spared not brass, pewter, bedding, nor all they could carry away; for which never a penny was gotten back in recompense." On the temporary restoration of Henry VI., in a Parliament which met on the 26th of November, 1470, and of which he appears to have been a member, Cooke made an appeal to the House to be restored to certain lands, to the value of 22,000 marks. As King Henry's restored rule was but of short duration, this appeal met with no success, notwithstanding the applicant was "a man of great boldness of speech and well spoken, and singularly witted, and well reasoned." In April of the following year (1471), on Edward's return and possession of the throne,

Sir Thomas Cooke, attempting flight by escaping to France, was taken by a ship of Flanders, and Philip, his son and heir (now seven years old) with him. Having been kept in prison many days, he was at last delivered up to King Edward. Fabian, a chronicler of the fifteenth and beginning of the sixteenth century, informs us "that the goods of Sir Thomas were again seized, and his wife put forth, and commanded to be kept at the mayors." I cannot say how long this state of things continued; but in 1478 Sir Thomas died, possessed, not only of Gidea Hall, but of several manors besides. When any tenant *in capite* died, a writ was issued to the county escheator, authorising what was called "inquisitio post mortem," *i.e.*, an inquiry held on oath by a jury of the district, as to what lands the person died seized, by what rents or services the same were held, and who was his next heir, and of what age; also whether the tenant was attainted of treason or an alien, in which case the lands reverted to the crown. The return of the jury, together with the writ authorising the inquiry were returned to the king's Chancery, whence a transcript was sent to the Exchequer, so that the proper officer might be able to levy the duties and services thereupon due; for on the death of each tenant *in capite*, a tax, termed a "relief," was due to the Crown, and the heir could not take possession until the relief was paid and homage done. Accordingly on the death of Sir Thomas Cooke the following writ was issued :—

"Edward, by the Grace of God, King of England and France, and Lord of Ireland, to his escheator (John Penley, Esquire), in the county of Essex, greeting. Whereas Thomas Coke, knight, who held of us *in capite*, hath closed his last day, as we have understood, we command thee that thou shalt without delay take into our hands all the lands and tenements of which the said Thomas was seized in his demesne as of fee in which he died, and cause the same to be safely kept until we shall have otherwise commanded. And by oath of good and lawful men of the time in thy bailiwick by whom the truth of the matter may be the better known, thou shalt diligently enquire what lands and tenements the same Thomas held of us *in capite* on the day in which he died, and what of others, and by what service, and what those lands and tenements are worth by the year, in all issues, and on what day the same Thomas died, and who is his heir, and of what age. And the inquisition thereof distinctly and openly made thou shalt without delay send to us into our Chancery, under thy seal and the seals of those by whom it shall be made, and this writ. Witness myself at Westminster, the 4th day of May, in the 18th year of our reign."

From the inquisition, which was made at Brentwood, we learn that Sir Thomas, at the time of his death, held not only Gidea Hall and Esthouse, the manor of Erles, certain lands in Havering, three crofts near the windmill at Romford, but also the manor of Bedfords, which he held of Edward's queen, Elizabeth,

as of her manor of Havering-atte-Bower, by the service of one red rose to be rendered yearly at the feast of St. John the Baptist. In addition to these and some others, Sir Thomas also held Petyts, which is still known as Pettit's Farm.

The tyrannical treatment of which Sir Thomas Cooke was the victim, served the intriguing Richard, Duke of Gloucester, with a good plea in his ambitious designs upon the throne. In an oration of the Duke of Buckingham, who was sent into the city to harangue the assembled citizens in their Guildhall, with a view to incite them to favour Richard's project, special stress was laid upon the injuries which Sir Thomas had sustained at the hands of the late king. A brief extract from the duke's speech, will suffice to show this. "What Cooke," he exclaims, "your own worshipful neighbour, alderman and mayor of this noble city! Who of you is so either negligent that he knoweth not, or so forgetful that he remembereth not, or so hard-hearted that he pitieth not that worshipful man's loss? What speake we of loss? His utter spoil and undeserved destruction, only for that it happened those to favour him, whom the prince favoured not." It is not improbable, that the favour referred to here was tendered by the powerful Earl of Warwick.

Sir Thomas Cooke was succeeded by his son, Philip Cooke, who was 24 years of age at his father's decease. Philip was succeeded by his son, John Cooke, Esq., who held the manor of Gidea Hall

of Katharine of Arragon, queen of Henry VIII. John was succeeded by his son and heir, Anthony, of whom we shall have more to say, and also of Gidea Hall, by-and-by.

It was no doubt owing to the adhesion of Sir Thomas Urswick and Sir Thomas Cooke to the cause of Edward IV., that the inhabitants of Romford and its neighbourhood are indebted for what was intended as a great boon to the place, namely, the granting of the famous charter, and the formation of the Liberty of Havering-atte-Bower, which was done in 1465. The Liberty of Havering, although some privileges appear previously to have been enjoyed, really dates from the reign of Edward IV. The charter which Edward gave, and successive kings confirmed, and Mary and Elizabeth augmented, contains various privileges, but these are so smothered up under a profusion of verbiage, that it needs the detective eye of a lawyer to pick them out. The main points of the charter, as confirmed by James I., however, are these:—

It professes to release the tenants and inhabitants of the manor of Havering, and their heirs and successors, from being compelled to answer before any justices, judges, or commissioners in any action in reference to their lands or tenements holden in the aforesaid manor, in any other court beside that of the royal manor.

The steward of the said manor for the time being, and one of the "discreetest and honestest" tenants or

inhabitants aforesaid, to be from time to time chosen by the tenants and inhabitants, shall have power to try all felonies, trespasses and all other unlawful acts whatsoever committed within the said manor, but in cases of treason or felony, special leave of the king must be obtained.

The tenants and inhabitants aforesaid, their heirs and successors for ever, to have a fair (with some peculiar, but very absolute privileges) once a year, at the village of Havering.

No purveyors, buyers, takers, or officers belonging to the crown, to noblemen, to men of great state, or any other whatsoever, to take anything from the tenants and inhabitants aforesaid, neither shall they make any prices within the said lordship against the wills of the said tenants.

And for the more speedy and present penalty, punishment and terror to be inflicted upon offenders and malefactors, the charter, in pursuance of the enlargement made by Mary, ordained, made and constituted John Carew, of Romford, then the deputy of Edward Walgrave, knight, in the office of steward in the said manor of Havering so long as he, the said John Carew, should continue in the office of deputation, and also any other deputy as well of the aforesaid Edward as of any other who should be so appointed justice of the peace within the said manor, in conjunction with the other two afore-mentioned justices.

The charter of James I. also recites the letters patent of Queen Elizabeth, showing that her

majesty had constituted the tenants and inhabitants of the same lordship one body corporate and politic, by the name of the Tenants and Inhabitants of the Lordship or Manor of Havering-atte-Bower.

And that they may have a Common Seal for ever, to serve them and their successors, for the doing of their affairs, causes, and business whatsoever, with liberty to break or change the seal as the inhabitants may please.

The tenants and inhabitants are empowered by this charter, as enlarged by Queen Elizabeth, to have a hospital for the relief and sustenance of poor, sick and aged persons, and such as have been maimed in the wars. Permission was hereby given to the inhabitants to purchase, receive and obtain to them and their heirs for ever manors, lands, and tenements, &c., for founding, erecting and maintaining the said hospital.

The tenants and inhabitants of the Liberty of Havering were also exempt from payment of any toll, pontage, &c., in any city, borough or town in the kingdom. The following is a true copy (except dates and names) of the docquet which persons, availing themselves of such exemption, carried with them to present when required to any officials who might question such right. This particular docquet is of the reign of George IV. The stamp was marked, and also the seal at the foot, and the magistrate's signature.

DOCQUET.

Manor of Havering-atte-Bower, in Essex.

Stamp
II Shillings

Whereas the said Manor of Havering-atte-Bower is and from time out of mind hath been part of the Ancient Demesne Lands of the Crown of that part of Great Britain called England and therefore by the Laws and customs of this Realm all Tenants of the said Manor and also all Inhabitants residing and dwelling therein amongst divers other Privileges have by all the times aforesaid been and are and by the Said Laws and Customs are to be toll free and quit and discharged from payment of any Toll Pontage Murage or Passage in any City Borough Town Fair Market or other place whatsoever. These are to give you knowledge That A. B. the bearer, hereof is one of the Tenants of the Said Manor and therefore he is to be free from payment of any Toll Pontage Murage or Passage as aforesaid. In Witness whereof the Common Seal of the Manor aforesaid is hereunto set and affixed the first day of May in the fourth year of the Reign of our Sovereign Lord George the Fourth by the Grace of God of the United Kingdom of Great Britain and Ireland

King Defender of the Faith And in the year of our Lord one thousand eight hundred and Twenty-three.

C. D.
Magistrate's
Signature.

Contemporary with Cooke and Urswick were two other personages of considerable eminence living in the neighbourhood of Romford. Though less famous in their day than Urswick and Cooke, they were no less worthy of our remembrance. One of these was Avery, or Alured Cornburgh of Gooshays. The manor of Gooshays, which lies to the left of the road leading from Romford to Brentwood, was in the time of Edward III. held of Queen Philippa by one John de Dover, and then consisted of one messuage and about 64 acres. Doubtless the good Queen Philippa, the mother of English commerce, quite as much as her martial husband was the father, was a frequent visitor at Havering. We find that in 1364, Edward III., was at Havering-atte-Bower, when many people from the City were with him. But in 1486, Avery, or Alured Cornburgh, esquire of the body to Edward IV. and Richard III., and treasurer to Henry VII., died possessed of this manor, which then consisted of six messuages 20 cottages, and 1100 acres of land. At the manor house of Gooshays,

Avery Cornburgh no doubt lived and died. In addition to this extensive manor, Avery held a portion of Dovers at Hornchurch. Avery Cornburgh founded a chantry in the chapel of Romford, where masses were to be said for the souls of himself and others. This chantry was endowed by the founder to an amount nearly equal to £200 per annum at the present value of money. A portion of this endowment was the Chantry House for the officiating priest, which stood immediately to the east of the church, and is now known as The Cock and Bell Inn. This priest was not only to say masses for the dead, but also to benefit the living, as the chantry deed required him to be a doctor or bachelor of divinity, or a master of arts, and to give a lecture in the church of Romford, and also to preach two sermons at least every year in the churches of South Ockenden, Hornchurch, Dagenham, and Barking.

During his lifetime Avery Cornburgh erected in Romford church a large and costly tomb to himself, his wife Beatrice, his sister (Elizabeth Hanys), and to Dr. Crowland. Upon this monument was inscribed in verse, by no means remarkable for its rhythm, the legacies which he left, and what they were for. At the Visitation of Essex in 1634, this tomb was seen by the heralds, and their description of it, which is preserved in the College of Arms, is as follows :—"An Altar Tomb, on which is the portraiture of a man in Armour, with a sword by his side, and a dagger, lying betwixt his wife and his sister; at the

foot of his sister this writing, 'Here lyeth Elizabeth Hanys, sister to Master Avery Corneburgh, squire, on whose soules God have mercy. Amen.' This motto from her mouth, 'Vt vigilam cu' xpio, et requiescam in pace.' And this from the man's mouth, 'Custodi nos dormientes.' Inlaid also with brass round about, part thereof defaced, and this only remayneth." It appears from the inscription (described both by Weever and the heralds) running along the verge of the tomb, that Avery Cornburgh trusted to his executors to set down the year, the month, and the day of the departure of those who were to be interred within it. The little left for the executors to complete upon this monument, remained 170 years after as a memorial of their shortcomings; for on the tomb remained, in the time of the visit of Weever, and of the heralds three or four years later, the uncompleted inscription. The following is taken from Weever's transcript:— " * * yere of Our Lord 1480 * * and Beatrice his wyfe who deceased the * * day of * * the yere of our Lord 1480. And of Master John Crowland * * who deceased the * * day of * * of the yere of our Lord 1480 on whose souls Jesu have mercy."

Here we find the same year for all, the cipher left to be altered as required.

To the grave antiquarian Weever, we are indebted for the quaint rhythmical inscription which Avery Cornburgh had inscribed upon this tomb. As Weever's *Ancient Funeral Monuments*, in which

the inscription is found, may not be accessible to the reader, I have ventured to insert it in full. It contains an abstract of the foundation deed of the chantry, and a very interesting memorial of the duties of the chantry priest and of the mode of his election.

The mortall corses buryed here behold,
Of *Avery Cornborgh* and *Beatrice* his wyff,
Sqwire for the body in worschip manyfold,
With *Henry* and *Edward** kings in his lyff,
And vnder-treasures with king *Henry* the seuenth full blyff,
Till deth him raft the world as yow may se—
And of Master *Iohn Crowland* Doctor of Diuinitie.

Within this Church to sing perpetuell,
They stablysh a Doctor, or Bacheler of Diuinite,
Or a Master of Art, for nede continuell,
Ten Pound for his Salarie and chamber fee,
And three pound more, there as yow may se:
Yearlie xxs. the liuelode to repare,
For euery yere an *Obit*, the residue is fare.

Of Preests xii. and Clerks vi., alsoo,
Six pens the Preest, and fowr pens euery clerk,
For brede, chese, and Ale in mony there must goo:
To poor folk xld. fulfilling this werk;
The Baylie and Wardens of this church must herk
To levy the lyvelode, dispose & employ:
And ech of them yerly for their labour shall xld. enjoy

Moreouer this call to yowr remembrance anon,
That in the bead roll of vsage every Sonday redd;
The sowls of this *Avery*, *Beatrice* and *Iohn*,
Be prayed for in speciall: se that owr will be sped,
And that the Curate of this Church curtesly be ledd,

* *Sic* in Weever.

And for his labour have in reding of that Roll
Forty pens to prey for them and euery Christian sowl.

The Chantrie Preest in this Church shall bynd him preching
And in other when he is disposyd Soul helth to avans;
Namely at South Okendon, Hornchurch, Dagenham and
Barking;
At euery of them twise a yere or moo to Goddy's pleasans.
And at two times seuerall this is sufficians,
Forty days in the yere he shall have to disport,
If his disposition require such comfort.

The Baylie and Wardens of the same town;
This chantre Preest shall puruay & prouyd
Within six wekes of ther own election,
But aftyr such seyson if it shall betyd,
To stand lenger vacant, thei shall it not hyd,
The Bishop of London and the Archdekon
As is our will for that on tym shall haue ther election.

But aftyr six wekes a moneth of vacation
Not elet by them twein, depriuyth ther liberte:
For then shall the King ha gift and nomination.
Namely for that on tym; we will that so it be.
A chest in the Church with euidenses se,
Concerning the liuelode with Indenture tripartite;
Remening with the Bishop, and Herres of Auery:
The third with the Wardens trowth to Annuity.

Now Iesu for thy bitter passion,
Reward the sowls with euerlasting blis
Of them, which caused this Foundation;
And of thy mercy let neuer them mis,
And Virgin *Mary* shew thy grace in this,
Eternally, that they may liue with the,
Amen, Amen, Amen, for cherite.

At the end of the tomb above the escocheons which ornamented the top, was also the following :—

Farwel my frendys, the Tyde abydeth no man ;
I am departed fro hens, and so sall ye,
But in my passage the best song I can,
Is Requiem eternam : now Jesu grant it me,
When I have endyd all my auersite ;
Grant me in Paradys to have a mansion
That shed thy blood for my redemption.

Not a vestige of the tomb now remains. There is no pedigree of the Cornburgh family in the Herald's College. There is however a roughly sketched trick of his arms in the above visitation.

The other noted contemporary character, and one well deserving of lasting fame and gratitude, was the beneficent Roger Reed of Havering. This Roger founded the almshouses which are still called after his name. The will of this philanthropic benefactor bears the date 14th February, 1482, which was the year before the birth of Luther, and ten years before the discovery of the Western World. The following are the heads of the will bequeathing the above almshouses, &c., but it is too long to give *in extenso*.

My place, new built, in Joy's Mead, otherwise called Hoo Croft, to remain to the behoof of five poor men, such as I, the aforesaid Roger, shall leave therein, and afterwards, as they decease, to be chosen by my executors, and of myne feoffees, &c., and that those persons so by them chosen be no blasphemers

of the name of Almighty God, ... And that they put in no common beggars, but such as have been of good governance and be fallen in poverty. Also, that which of the aforesaid five poor men be most saddest and wisest, and so to be known, that he have his dwelling in Joy's Mead; and therein all the aforesaid five men to have their commons, if they can so agree, and to be taken among them as a ruler, to see them guided. And also the said ruler to see them, and each of them, once in the day, either in church or in their dwelling, busy in their prayers, and every Sunday and holy day, and other days when they come to the church, to be about my sepulchre, and of my wife, there praying for my soul, and for my wife's soul, and for all my good friends' souls. And also, that the said five poor men after they be chosen in, wed no wives, but keep themselves sole; &c., &c.

* * * * * * * * * *

and that if any of the five poor men happen to fall sick or diseased, then his fellows give their attendance to help to keep and to succour him in his sickness and disease.

This will also provided one hundred of petticoats, half for men, and half for women, 1 yard and half-a-quarter to a man's petticoat, 3 yards to a woman's petticoat, lined and bound at the opening with linen cloth, and bound at the collar. . . . . 50 pair of hose for the men, half of blanket, at 6d. per yard, and half of russet (coarse brown cloth), of 8d. a yard; also 50 pair of hose, of housewife's russet, of 8d. a yard, &c., &c.

In addition to many other benefactions, such as money for gravelling and repairing footpaths, and the almshouse, money for shoes, coverlids, &c. &c., which items included 12d. to each of his godchildren, a cow each to six young women, and 3s. 4d. left to each of 50 poor lazars of Chelmsford, Colchester, Milford, Islington, Mile End and Hackney.

I mention this last item in order to draw attention to the prevalence of leprosy in earlier times. Hospitals for lepers, or lazars, were exceedingly common. There was one at Brook Street, in what is now called Spital Lane, at Ilford there was one in Hospital Lane, and in fact one almost everywhere. The prevalence of this disease was partly due to the practice of eating so much salted meat. Not more than 200 years ago, before artificial grasses and turnips as food for cattle had come into general use, all sheep that were not already fat were turned out after Michaelmas, to shift for themselves as best they could during the months of winter and spring, so that fresh meat could scarcely be had during this portion of the year, and great numbers of the cattle thus exposed, died. The vast quantity of pork, fresh or salted, that was consumed in those times, had doubtless much to do with the commonness of this odious malady. This may have been a reason for the Mosaic prohibition of swine's flesh. In consequence of the inexhaustible supply of acorns in the extensive oak forests of our land in days of yore, hogs were most abundant. Essex abounded in swine, even

daughters' dowries were made, and masses paid for, we are told, in swine.

About this time there were others living in and about Romford, who were men of considerable wealth and influence. The numerous monuments of inlaid brass belonging to this period, bear testimony to the wealth of the neighbourhood in the 15th century.* To this period, also, we may trace the origin of many of our surnames. It was not uncommon for people of social status above the ordinary, to be called by their Christian names, and by the name of the house, street, lane or spot where they lived, thus we find John atte Downs; Robert atte Ree, which was a house near Mawney's Lane, afterwards called Cottons; John atte Street, &c., &c. These local appendages at length became fixed surnames.

However tempting it may be to linger longer among the crowded memories of the eventful fifteenth century, we must bid it adieu and pass on to the next. The reign of Henry VIII. need not detain us, except briefly to notice the ecclesiastical changes which were then brought about. The Reformation is now pushed on by motives not altogether perhaps disinterested and pure. But the age,

* The following is one of the old epitaphs in Romford Church, preserved by Weever:—

"Here lye John Outred and Jone his wyff,
Who liuyd long togeddyr withouten stryff.
John left this world, and passyd to heuen—
On thousand fyue hundred yere and eleuen."

The Registers show that the Outreds resided in the parish many years after 1511, and an estate at Hare Street perpetuates their name.

though blessed with some of the most illustrious names which adorn the annals of history—the age in which the people of England received for the first time a *whole Bible* in their own vernacular, a copy of which was ordered to be placed in all the churches of the land, nevertheless was as yet but as the morning twilight, before the dim shadows, left by the preceding ages, had cleared away. This reign is memorable for the wholesale suppression and confiscation of the religious houses throughout the realm. By the suppression of the smaller houses in 1536, and of the larger in 1537, no less than 645 monasteries, 90 colleges, 110 hospitals and 2,374 chantries were overthrown. There were, we are informed, 43 religious houses in Essex at the time of the suppression, the revenues of which amounted to £7,500. This sum will appear greatly augmented if we take into consideration the high value of money at that time. Wheat was sold at 8s. the quarter; oats at 2s.; a load of hay was only worth about 5s.; a common labourer received about 16s. 6d. a year; a woman servant who would ask 15 to 16 pounds now, received 10s. a year. In the will of John Glyn dated the 5th February, 1534, and who according to his direction lies in Romford church, we find this item, "to the chapel of Havering-atte-Bowre, towards the maynteyning of the lights in the same chapell *a cowe or viiis.*"

The chantry of Avery Cornburgh, and the endowment connected therewith shared the fate of the other chantries. The Chantry House was given to Sir

Anthony Cooke, who will shortly come under our notice.

The suppression of the religious houses was a severe measure, but it was doubtless conducive to social and moral advancement. These places as a rule were nurseries of a Christianity which needed improvement—a Christianity despoiled of its spiritual features, shorn of its moral power, and degenerated into a mimicry and a lie. Genuflexions to a senseless crucifix had superseded faith in a Divine Redeemer; the Virgin had taken the place of the one Mediator between God and man; a consecrated wafer was offered in lieu of the atonement; the Sabbath, with little to distinguish its pre-eminence, was obscured among a host of unhallowed feast-days, answering no better purpose than to nurture idleness, poverty and crime; instead of the suppliant's approach to the throne of grace, was offered for him the mummery of the shrine; relics of musty bones were the objects of the soul's confiding trust; and the confessional, with a priestly higgler haggling about his fee, was the appointed way for the awakened sinner to ease his burdened conscience of its load.

We hasten on to the brief reign of the boy king, Edward VI. Not only was Edward, as we have already stated, nursed at the palace of Havering-atte-Bower, but one of his distinguished tutors was Sir Anthony Cooke, of Gidea Hall. His colleague in this honourable and responsible office was Sir John Cheke, one of the most eminent scholars of that

age. Sir John, to whose family in connection with the palace at Pirgo we shall have to refer again, was one of the best and most learned men of his time. He did much to encourage and promote the study of polite literature in England, and particularly the beautiful language of ancient Greece, of which few, if any, at that period possessed a more critical knowledge. He was not only honoured with, when only 26 years of age, but he also honoured, the first Greek professorship at Cambridge, which had been founded by Henry VIII. There is no doubt that the Lady Elizabeth had the benefit of the tutorage of Sir John Cheke, who, having done so much towards the advancement of learning, died at the age of 43.

In the reign of Edward VI., inventories were taken, by commission, of goods—as furniture, ornaments, &c. —in the greater number of the churches of England. Such an inventory was taken at Romford, and preserved, with the others, in the Public Record Office. This document is too long to insert here, as it contains a most minute account of every article belonging to the church—every piece of plate or metal, stating its weight, the table cloths, surplices, books, &c., &c. Even the six bells, from "the gret bell waing by estymacon xx^{c} w^{ch} bell the cloke doth stryke on," down to the "saunce bell waying xl$^{lb.}$," are included in this inventory, which takes account even of property which had been disposed of, and also of the money obtained by the sale of it.

One item in this inventory is too curious to omit.

"Itm. more over Robert Bracher then being o' curat sold the church boks as antyffynalls, gralls, precession-alls and such lyke as he dothe saye for viii^{s}.

What he dyd w^{t} the monye we can not tell."

There are two names at the foot of this bill of presentment which must have a passing notice. They are the names of two of the three Commissioners. One is William Ayloffe, who lived at the manor house of Bretons, near Hornchurch, and which was for nearly two centuries the stately home of the old and illustrious family of the Ayloffes. This family claimed a Saxon or Old English extraction. One of the ancestors of this William Ayloffe was a man of great note, and portreeve of London in the reign of Edward the Confessor. His great grandfather, John Ayloffe, lived at Hornchurch. From his grandfather, Thomas, descended the Dukes of Chandos and the Dukes of Dorset. The manor of Brettons* was purchased and the house rebuilt by William's father, William, who was justice of the peace for Essex and Suffolk, and died 1517. He was buried at Hornchurch, beneath a fine altar tomb, under which the dust of many of the Ayloffes repose. On this tomb was the following inscription in brass :—

"Off yo charitie pȳ for the soule of Will^{m} Ayloffe, gentylman, owner of the mannor of Brytenesse, ȳn the

* Variously spelt Bretons, Brettons, Bretaynes, Brittons, &c.

countye of Essex, wt in the lordshippe of Wabering of the Bower; and also owne of Great Braxted, wt dirke other, to hym belonging. Which Willm weddyd Aubrey, dowght to Sir John Shawe, knight, alderman of London; and had three children by the said Aubrey William, Thomas, and Agnes; which decessed 10 Aug., 1517, and 9 year of the rayn of Kyng Henry 8, and lyeth buried under this stone. On whos soule and all Xpen soulls Jhu habe mercy, and for your charity say a pater and abe."

The following are extracts from his will:—"My pour and wretched karkas after my soule departed I will as shortly as may conveniently be buried in the parish church of Hornechurch, in a place there appoynted for the same. I will my funeralls be honest after my small honr. and in noo wise excessive. Month's mind to be kept wth prests and clerks of the same churche, and all other that will come thereto. And also as it is alway and hath ben accustomed thereto have bred ale and chese for the comers thither, wherefore I will there be plente thereof. I will that William my sonne have all my boks of lawe and all other boks being at lincoln's Inne or Breteynes, except I will that there goo to the lybrary of Lincoln's Inne a borded boke * * * * the residue to be kept for my sonne William, if he be minded to terne to the lawe, or ells for my son Thomas."

This William Ayloffe, of 1517, was a great builder, and not only rebuilt his manor house of Brittons but also probably built the present chancel of Hornchurch. Some of the linen pattern panelling of the Ayloffe

mansion remains in an upper story of the present house of Brittons. The noble barn still existing at Brittons was also William Ayloffe's work.

The William, who, as one of the commissioners, signed the Romford presentment of church goods, was high sheriff of Essex and Hertfordshire. His son William was one of the justices of the King's Bench, and *his* son William was created a baronet in 1612.

The other name is that of Anthony, or rather Sir Anthony, Browne. At the suppression of the monasteries, the manor of Brentwood, or Cost Hall, as it was also called, and which was one of the forty manors belonging to the Priory of St. Osyth, was granted by Henry VIII. to Thomas Cromwell, upon whose attainder it came again to the crown, and in 1549 belonged to Anne of Cleves. But in 1553 Edward VI. granted this manor to Anthony Browne, who founded the Brentwood Grammar School, and endowed it with the tithes of Dagenham and Chigwell Grange, which now amount to nearly or quite £1,400. He also founded almshouses at Brentwood, in which still some of the aged poor find a shelter in the winter of their days. This Anthony Browne, who had studied at Oxford and at the Middle Temple, was in 1555 serjeant-at-law, and three years later Chief Justice of the Common Pleas, but was removed from this office by Queen Elizabeth, on account, doubtless, of being a Papist, although he continued one of the judges of that court. In 1566 he received the honour of

knighthood in the Parliament House. This Anthony Browne succeeded Sir Richard Riche, Lord Chancellor of England, and a violent persecutor of the heretics, in the possession of South Weald Hall. Browne, like his predecessor, was a bigoted Papist. It was Anthony Browne who sent up to the infamous tribunal of Bonner the young martyr of Brentwood, William Hunter.

During this reign the most stringent measures were resorted to in order to prevent the spread of false rumours. Persons were seized and executed by martial law, even upon the slightest suspicion. It was in the third year of Edward's reign, that a certain bailiff of Romford was executed upon the pavement in front of the door of the antiquarian Stow, who was then residing in Aldgate. During the great insurrection of the commons in Norfolk, Suffolk and Essex, and other shires, which broke out in the above-mentioned year, "Strait orders," says Stow, "being taken for the suppression of rumours, divers persons were apprehended and executed by martial law, amongst the which the bailiff of Romford in Essex was one, a man very well beloved. He was, early in the morning of Mary Magdalene day, (then kept holiday) brought by the sheriffs of London and the knight marshal to the well within Aldgate, there to be executed upon a gibbet set up that morning; where, being on the ladder he had words to this effect: 'Good people, I am come hither to die, but know not for what offence, except for words by me spoken yester-

night to Sir Stephen, curate and preacher of this parish, which were these: He asked me, What news in the country? I answered, Heavy news. Why? quoth he. It is said, quoth I, that many men be up in Essex, but, thanks be to God, all is in good quiet about us. And this was all, as God be my judge,' &c. Upon these words of the prisoner, Sir Stephen, to avoid reproach of the people, left the city, and was never heard of since to my knowledge. I heard the words of the prisoner, for he was executed upon the pavement of my door where I then kept house." This Sir Stephen, curate of St. Catherine Cree, was a furious, ignorant fanatic, whose sermon, preached shortly before this at Paul's Cross, had occasioned the destruction of the ancient maypole, which had for many years hung quietly on a range of hooks over the doors of a long row of neighbouring houses. "I heard his sermon," says Stow, "and I saw the effect that followed, for in the afternoon of that present Sunday, the neighbours and tenants . . . over whose doors the shaft had lain, after they had dined to make themselves strong, gathered more help, and with great labour raising the shaft from the hooks whereon it had rested two-and-thirty years; they sawed it in pieces, every man taking for his share so much as had lain over his door and stall. . . . Thus was this idol, as he, poor man, termed it, mangled and after burned." "Sir," the title here given to the fanatic curate of St. Catherine Cree, was the ordinary prefix to the name of the clergy; it fell into disuse in the

latter half of the 16th century. "Reverend," to which some have so jealously clung, is but a comparatively modern assumption. It can lay no claim to the sanction of antiquity.

We pass on to the reign of Mary. We have already referred to her frequent visits when she was a princess, at Havering. After the suppression of the monasteries, the manor of South Weald, which had from the time of Harold belonged to the Abbey of Waltham, remained for a short period in the possession of the crown; and during this time the hall was the abode of Mary. Many a legend still lingering about that old hall is associated with the name of Queen Mary. The small Tudor house at the corner of the great kitchen garden, and now occupied by the gardener, was the chapel in which she worshipped after her own heart. And many a visitor to the seat of the Tower family has looked with a weird kind of emotion into the old time-worn rooms, haunted with memories of Bloody Mary, and at the wide-brimmed hat, and the ancient umbrella, which it is said, once kept sun and rain from the royal bigoted occupant of old Weald Hall. There is no more charming spot in Essex than the beautiful little village of South Weald, with its hill and dale and the shady foliage of many trees; and then there is the old hall close by, and the park with the deer in it. One would think that if the Muses had ever abode among the sylvan shades of South Weald, they would have been loath to abandon such a retreat. One

cannot but regret, however, that this secluded and enchanting spot, so closely bordering upon the Liberty of Havering-atte-Bower, has not more pleasurable memories than Queen Mary, Lord Riche and Sir Anthony Brown—names so grimly associated with Christian martyrdoms.

In Essex, perhaps, more than in any other county, Mary's reign was "the reign of terror," seventy martyrdoms having taken place here during those five sad years that Mary was queen. Though the Romfordonians escaped the fate which was common then, people not far away were among the victims; as William Hunter, of Brentwood, who suffered near the monster tree that is still standing, not far from the young martyr's monument; Christopher Lister, of Dagenham, and Hugh Lavelock, the poor old cripple of Barking, who, when chained to the stake at Stratford, cast away his crutch and called to his fellow-sufferer, who was blind, "Be of good cheer my brother, for my lord of London is our good physician. He will heal us both shortly; thee of thy blindness, and me of my lameness."

While Mary was queen, heretics on their way to the grim tribunal of Bonner or to the stake was no unwonted spectacle in the quaint old town of Romford. Memorable among these noble martyrs was Rowland Taylor, of Hadleigh. It was early in the February of 1555, that Dr. Taylor, who had that very morning taken a sad farewell of his wife and children, was escorted through the main street of

Romford by the sheriff of the county, by his men and four yeomen of the queen's guard, to the place of his martyrdom, where he had been so good and beloved a shepherd. And yet, the martyrologist informs us, he was joyful and even merry, often moving his guard to tears by his earnest entreaties to them to embrace a purer faith. We may here notice that in this year of illustrious martyrdoms, 1555, died Thomas Legatt, of Dagnams. Of the wealthy and influential family of the Legatts, we find no less than twelve generations living in the neighbourhood of Romford, extending over three centuries and a half, and occupying at one time or another many of the great houses in the Liberty.

As early as the beginning of the 14th century, we find a William Legatt flourishing at Havering. The great grandfather of this Thomas Legatt was high sheriff of Essex, in 1401 and 1408, and his father, who was buried at Hornchurch, was lord of the manor of Cockerels, and of Gobions, and of a considerable part of Hornchurch. This Thomas Legatt, during his father's life, lived at Gidea Hall, and after his death resided at the fine old paternal seat of Dagnams. He made his will January 16, 1555-6, and wished to be buried at Hornchurch, near his father. This wish was complied with, as thus recorded in Machyn's Diary :—"The xii day of January was bered in Essex master Leygett, justes of pesse, with ii whyt branchys and a v dosen of torchys, and iiii gret tapurs and a gret dolle, and mony mornars, and a gret dener; and

shroyff sonday was ys monyth myne, and ii dosen stayffes more, and a grett dolle to the pore and a ii dosen skochyons."

Among the various legacies of Thomas Legatt to his son John, was a messuage and appurtenances in Romford, "late called the Bull, and now called the Angell." Angel Yard marks the site.

There were other legacies mentioned in Thomas Legatt's will. "To St. Mary's College, of Winchester, £5. To Sir Edward Walgrave, Knt., £4; to Lady Walgrave, his wife, £4." This Sir Edward Waldegrave, having been principal officer in the household of the Lady, afterwards Queen Mary, incurred the displeasure of Edward VI., by refusing to forbid the celebration of mass in her house. He was taken with other officers to the Tower. At the accession of Mary he was rewarded by being sworn of the Privy Council, and constituted Master of the Great Wardrobe, and receiving a grant of a manor in Somerset. He was a man of great power during Mary's reign, and it was at that time, in the sunshine of prosperity, that Thomas Legatt added another cheerful ray, by a legacy of four pounds, and another such sum to his lady. Sir Edward Waldgrave, who received this addition to his wealth, was the ancestor of the Earls of Waldegrave.

The family of the Legatts had entirely passed away from Romford by the end of the 17th century.

It was in the first year of Mary's inglorious reign, that she augmented the charter of this Liberty, by

granting a deputy steward with the same judicial power in the manor as the other two justices.

We now come to the Elizabethan period in the history of our town and liberty. In some respects, it is to the reign of the Maiden Queen that we must refer the golden age of Romford.

Soon after her accession to the throne the queen granted to Sir John Grey the palace and estate of Pirgo. This Sir John Grey was the grandson of Sir John Grey who was killed at the battle of St. Albans, fighting on the side of the Red Rose. His estates being confiscated, his widow, Elizabeth Widville, now bereft of her husband and her inheritance, at the romantic interview near the Queen's Oak, while supplicating the king, Edward IV., for the reversal of her husband's attainder, won not only Edward's heart, but also a share of his throne. The elder brother of Sir John Grey was Henry, Marquis of Dorset, afterwards created Duke of Suffolk, and was the father of the celebrated Lady Jane Grey. Lady Jane's sister, Lady Katharine, resided for some time at Pirgo with her uncle. The son of Sir John Grey, Sir Henry Grey, of Pirgo, Knt., and who was created Lord Grey, of Groby, in 1603, sold Pirgo to Sir Thomas Cheke, to whom we shall have to refer again.

In the third year of Elizabeth, we find the first entry in the church register at Romford.

Parish registers are of later introduction in England than in some continental countries. In France they

were kept in some form or other as early as 1308, and in Spain, Cardinal Ximenes, Archbishop of Toledo, in a synod held by him in that diocese in 1497, ordained the keeping of registers in every parish. But whatever some have said to the contrary, it is almost certain that with respect to England, Dr. Prideaux, the Bishop of Worcester, is correct in his statement, in which other eminent authorities agree: "Parish registers were first ordered by the Lord Vicegerent Cromwell, in the 30th year of King Henry the Eighth, 1538, and from thence all parish registers have their beginning." We find not less than 812 registers in operation in that year. At the beginning of the reign of Edward VI., the injunction, almost a literal copy of that issued by Cromwell, was issued again. Every parish was required to keep a book and a coffer for its safe custody, and for every time this injunction was not obeyed, "the partye that shall be in the faulte thereof, shall forfait to the said churche 3s. 4d. to be employed to the poore men's box of that parish." A third order was given in the reign of Philip and Mary, about 1555. In the first year of Queen Elizabeth, an injunction, much the same as that of Edward VI., was again made, but the penalty was directed to go, half to the poor box, and half to the repair of the church. And in the Visitations through the several dioceses in the years that these respective injunctions were given, enquiries were to be made relating to *parish registers*. One item of enquiry at the visitation in the first year of Mary's successor, Elizabeth, was

"How many persons have for religion died by fire, famine or otherwise, or have been imprisoned for the same." Between the years 1538 and 1558, we find that the number of Registers in the kingdom is increased by 1,822, but Romford yielded tardy obedience, and it is not until October 12, 1561, that we find the first entry on record, which is as follows, "Baptisa fuit Rebecca, filia Johannis Bucland."

At Hornchurch, there are no entries earlier than January, 1576.

At Havering, the Registers did not commence until 1677.* The first marriage, Ogborne states, was celebrated there in 1695, but the first baptism much earlier. There were no burials there until 1718; the dead had been brought to Hornchurch and Romford. But in 1718, a pauper having died at Havering, and it being impracticable to bring the corpse to Romford in consequence of the bad state of the roads, he was buried at Havering, and from this time the chapel-yard of Havering became, for the inhabitants of Havering, the graveyard also.

In the year 1561, the youthful queen, making one of her gorgeous progresses into Essex, Suffolk and Herts, paid a visit to her palace of Havering, which she used to frequent when a girl. On her way to the palace, now time-worn with the age of centuries, she would very probably pass through the town of Romford, and thus afford the bewildered gazers a

* They are, in fact, included at Romford.

spectacle of that queenly state in which Elizabeth not only delighted but excelled.

Of this journey, Nichols in his Progresses of Queen Elizabeth, gives an account from which I will quote his narration of the royal progress through London. "The chief streets of the City being renewed with fresh sand and gravel for her equipage, the queen passed from the Charterhouse (where she had slept the previous night) through Smithfield, under Newgate, and along St. Nicholas Shambles, Cheapside, Cornhill, unto Aldgate and Whitechapel. All the houses were hung with cloth of Arras, and rich carpets and silk; but Cheapside was hung with cloth of gold and silver, and velvet of all colours; all the crafts of London standing in their liveries from St. Michael the Quern as far as to Aldgate. The cavalcade was after this manner: first, serving men riding; then the queen's pensioners, and gentlemen, knights, lords, the aldermen in scarlet, the serjeants-of-arms, the heralds in their coat armour; then my lord mayor bearing the sceptre; then the Lord Hunsdon bearing the sword; and then came the queen's grace, and her footmen richly habited; the ladies and gentlemen followed; after all, the lords and knights, and men in their masters' liveries. At Whitechapel the lord mayor and aldermen took their leave of her grace, and so she took her way towards Essex." It was on Monday, the 14th of July, 1561, that the queen came to Havering, where she stayed till Wednesday, and this day she spent at Pirgo. A strict account was

kept of the royal expenses, and the items for the three days were :—Monday, £104 2s. 11½d.; Tuesday £107 18s. 1d.; Wednesday £113 6s. 3¼d.

In those days the queen would necessarily be more exposed to the vulgar gaze than royalty need now be on such an occasion. Her majesty, on her way towards Havering, was either carried in a litter, or rode on some richly caparisoned steed. Coaches were not introduced into England until about three years after this date. But the majesty and grace of the central attraction were in perfect harmony with its surroundings, like a diamond in a setting of gold. A tall and elegant figure, a noble forehead, aquiline nose and beaming eyes, her suavity, her affability, and her unmistakable majesty—so like a queen, would justify what Fuller said, "If jewels had just cause to be proud it was with her putting on." And she did put them on, and many of them too. Her head-dress was set with jewels ; the wings from the extremities of her richly laced ruff were edged with jewels. In fact her highness glittered all over with the brilliancy of precious stones.

In the month of July, 1568, Queen Elizabeth paid another visit to this neighbourhood. The 14th and two following days were spent by the royal visitor and her suite at Havering Palace, but the 17th and 18th at Gidea Hall, the seat of Sir Anthony Cooke, and where he was doubtless born. This Sir Anthony, the great-grandson of Sir Thomas Cooke, was only

about twelve years of age when his father, John Cook of Gidea Hall, died. He became highly accomplished in learning. His manner of reproving one of his sons having been noticed by Lord Seymour, afterwards Duke of Somerset, that nobleman observed, "Some men govern families with more skill than others do kingdoms." And from that single paternal reproof, Cooke was recommended to be one of the tutors to the youthful Edward VI., to fill the place of Richard Cox, afterwards Bishop of Ely, who had resigned his post of preceptor to the young prince. One of Sir Anthony's sayings, and well worthy of a place among the sagest saws of antiquity, was "There are three things before whom I cannot do amiss, my prince, my conscience, and my children." On the accession of Mary, Sir Anthony was seized and committed to the Tower, on the charge of favouring the cause of Lady Jane Grey, who it is said received part of her education at Gidea Hall. But being soon afterwards liberated, he fled, (in company with, among others, the learned Sir John Cheke, who had also been one of the tutors of the late king,) to Strasburg, where he enjoyed the lectures of the famous Peter Martyr, who had been during Edward's reign professor of divinity at Oxford. On the accession of Mary he too escaped to Strasburg, in which place he resumed the duties of theological lecturer, which he had discharged there for five years previous to his coming to England, on the breaking out of the persecution of the continental Protestants

about the commencement of Edward's reign. This Peter Martyr (whose real name was Vermilius) was a native of Florence. He had been an Augustine monk, and subsequently elected prior of one of the richest abbeys belonging to the regular canons. But having met with the writings of Zwinglius and Bucer, he adopted the principles of the Reformation, and became, both in England and on the Continent, one of its most powerful champions. Upon the accession of Elizabeth, Sir Anthony Cooke returned to Gidea Hall, and became high steward of the Liberty. It was chiefly during the reign of his royal pupil that Sir Anthony completed the hall, which had remained unfinished ever since his great grandfather built one front nearly a century before. Sir Anthony departed from the plan of his great grandfather, and completed the mansion in a style adapted to more quiet times, though it still had its moat and drawbridge.

One remarkable feature of this mansion consisted in the number and variety of epigrams and inscriptions, not only in the languages of ancient Greece and Rome, but even in Hebrew, which were affixed to the front of the stately building. On the left side of the central window were certain Hebrew words, as *Beth Jehovah*, &c.; on the left under the window was another sentence in this sacred language. Under the centre of the window was Ξὺν Θεῷ, with God's help.

Underneath, this distich:

> "Aedibus his frontem proavus Thomas dedit olim;
> Addidit Antoni caetera sera manus,"

Under this :

"Sedes quisque tuas, Domini sed moenia pauci
Aedificat ; levior cura minor decet."

Then the following lines, with the date "1568," which were no doubt added in commemoration of the royal visit in this year :

"Quod mihi cura, tuo ductu, fortuna recessit,
Te, regina, domus, rura, nemusque canent."

These lines may be thus Englished :

This mansion's ancient front my grandsire Thomas gave,
Anthony's tardy hand the other portions made ;
Each builds his own, but few God's house repair,
Yet meaner things should claim the lesser care.
At thy bidding, gracious queen,
All adverse fortune flies ;
My house, my groves, and meadows green
Shall sing thy eulogies.

This learned frontispiece of the hall was but the index to its contents. Few mansions in England were more distinguished for learning than the stately pile of Gidea Hall. Of Sir Anthony, the head of the house, Lloyd in his State Worthies, says, "The whole circle of arts lodged in his soul ; his Latin fluent and proper ; his Greek critical and exact ; his philology and observations upon each of the languages, deep, curious, various and pertinent ; his logic rational ; his history and experience general ; his rhetoric and poetry copious and genuine ; his mathematics practicable and useful. * * * * Contemplation was his soul, privacy his life, and discourse his

element, business was his purgatory, and publickness his torment."

The following is a specimen of Sir Anthony Cooke's epistolary correspondence in a matter of match-making. In some respects the world was 300 years ago much the same as it is now.

The letter, which was written to Sir William Cecil, his son-in-law, is copied from the Lansdowne MSS.

Sir, it may like you to understande that my Coosyn Edward Stanhopp myndith to be a sutour to a gentlewoman in Essex, whose name he will shew yow, and he thynkith that it myght ffurther his sute moche, if he myght obteyne Mr. Peters ffurtherance therein, by cawse she is a nere neighbour of hys and he moche her ffrende; yf it myght please you to conferr w^th^ Mr. Peters, and thereupon hys good disposition towardes the matter myht be wonne, goode successe were like to ffollow. I am moved to be a meane vnto yow, which I have not vnwillyngly granted by cawse I thynk hym for hys good and vertuose qualities worthy too doo very well and to ffynde favour at hys ffrends handes for hys preferment, among whom he makith a chefe reconnyng of yow, purely trustyng in your favour towards hym and hauing hope that my cravyng may somewhat prevaile, which as hertely as I can I pray yow that it may doo, and soo I take my leaue, desyryng of god longe to contynew yow in helth and honour to hys pleasure, ffrom Bedforde the xxvth of January, 1563.

Your owen of old
Anthony Cooke.

To the right honorable Sir. Willm Cecyll,
Knyght, chefe Secretary to the Queens Ma^tie^.

Sir Anthony's daughters were equal to the most learned ladies of that period, not excepting even the illustrious Lady Jane Grey, who had no doubt been their

fellow pupil. Sir William Haddon in an address to the University of Cambridge, speaking of a visit he had paid two years before in company with Cecil (Lord Burleigh) to the house of Sir Anthony Cooke, said, "And what a house did I find there! yea rather a small university! in truth while staying there I seemed to be living in a Tusculan villa, except only that in this Tusculan the industry of the females was in full vigour." Of these distinguished daughters the eldest was Mildred, who was born about 1526, and at the age of twenty became the wife of Sir William Cecil, the great Lord Burleigh, lord high treasurer of England and privy councillor to Queen Elizabeth. Her son, Sir Robert Cecil, was the first Earl of Salisbury, and the founder of the present Salisbury family. This lady was very eminent as a Greek scholar, having read most of the Greek fathers with great diligence and critical accuracy; she translated into English a treatise of St. Basil. When a polyglot Bible was presented by her to the University of Cambridge, she accompanied it with a letter in Greek. She also evidenced her patronage of learning, by maintaining both during her life, and also in perpetuity two scholars at St. John's, Cambridge.

Lady Burleigh was said to be not only a scholar but as good a politician as her husband, who speaking of her to his son Robert, calls her "his matchless mother." She was exceedingly benevolent; at the same time her charities were as secret as they were generous. Four times every year she relieved the

poor prisoners in London. She also left, among other similar legacies, £120 to be lent without interest to six needy tradesmen in Romford, and many a tradesman, in want of a little ready cash, has found Lady Mildred's loan of £20, a help in time of need. In the vestry book are found many entries of the tradesmen who availed themselves of this benefit.

The second of these illustrious daughters was Anne, who was born in 1528. She was also a distinguished scholar, and was appointed governess, it is said, to Edward VI. Anne married Sir Nicholas Bacon, keeper of the great seal to Queen Elizabeth. She translated not only the sermons of the celebrated Italian divine, Bernardine Ochine, into English, but also Bishop Jewel's "Apology for the Church of England," from Latin, for the benefit of her countrymen. This lady also corresponded in faultless Greek with Bishop Jewel. It was to this accomplished patroness of learning, Lady Bacon, that the famous Theodore Beza dedicated his *Meditations*. Her piety was as deep as her learning was profound.* Sir Nicholas and Lady Bacon had frequently the honour

* Writing to her brother-in-law, Lord Burleigh, in behalf of the Nonconformist ministers, Lady Bacon says, "I have profited more in the inward feeling and knowledge of God, and his holy writ, though but in a small measure, by such sincere preaching within these seven or eight years, than I did by hearing of odd sermons at Powls, well nigh twenty years together. I mention this unfeignedly, ye rather to excuse this my boldness to your lordship, to think upon their suit as God shall move your understanding and heart." Lansdowne MSS., in the B.M. The suit referred to was that they might be allowed to plead their cause before the queen or her council.

of entertaining Queen Elizabeth. But more than this, Lady Bacon was the mother of one of the greatest of philosophers of ancient or modern times —the illustrious, world-renowned Francis Bacon, whom, when only a boy, the discerning queen used to call her "young lord keeper."

The third of these famous *literatæ* was Elizabeth, born about 1529, and was no less distinguished than her two elder sisters. Her first husband was Sir Thomas Hobby, ambassador to the court of France, and who dying there about two years before the visit of Queen Elizabeth to Gidea Hall, she returned with his corpse to England. Sir Edward, the eldest of her four children by Sir Thomas, became a distinguished speaker in Parliament, and was a patron of the learned antiquarian Camden. The second husband of Elizabeth was John, Lord Russell, eldest surviving son of Francis, the second Earl of Bedford. He died in 1584, and his monument in Westminster Abbey is embellished with an epitaph in Greek, Latin and English by his sorrowing widow.

There was also a fourth daughter—Katharine. Besides being, like her sisters, highly accomplished in the learned languages, she was also a poetess of no mean order. She married one of the most distinguished diplomatists of Queen Elizabeth—Sir Henry Killegrew. The church of St. Thomas Apostle, which stood about the middle of the present Queen Street, Cheapside, and in which Lady Killegrew (whose death was the theme of numerous elegies) was buried,

was burnt down in the Great Fire of 1666. In addition to these four daughters and two sons, Richard and William, some authors—as Camden, Fuller, Lloyd, Bohun and Strype—affirm that there was a fifth daughter, who married Sir Ralph Rowlet.

With daughters, whose talents threw as much honour upon the lofty positions they were called to occupy as their positions conferred upon them, may we not suppose, whatever pains the father took to make his children great and good, that the wife and mother in that illustrious household deserved her meed of praise and gratitude for the share she took in making Gidea Hall so distinguished as the home and nursery of one of the most gifted families in the land. This lady was Anne, daughter of Sir William FitzWilliam, of Gains Park, in Theydon Gernon.

Such is the family to which Queen Elizabeth is coming to pay a visit. A great honour, but a very troublesome one, and doubtless anticipated at Gidea Hall with no small degree of anxious worry. To entertain Queen Elizabeth was no slight matter. Her favour could be gained or lost by the way in which such a service was performed. Sir Nicholas Bacon, son-in-law of Sir Anthony Cooke, recovered the favour of the Maiden Queen, by entertaining his sovereign at Gorhambury for five days in a way that pleased her august majesty. These royal state visits, which were very frequent and very expensive, were made, not more to do honour to the host than to save

the purse of the royal guest. Diversions of the most extravagant kind were devised on such occasions to gratify the queen, and make the time pass merrily away. At Gidea Hall the entertainment would doubtless be of a graver and sager sort. But Elizabeth could be as much at home in the most learned discourse as she would be when witnessing a masquerade. She was a sage among sages. Sir Richard Baker, in a flattering eulogy upon the admirable beauty of Elizabeth's countenance—adds, "but the beauty of her mind was far more admirable, which she was particularly happy in expressing both by speech and writing. If a collection could be made of her apothegms and extemporal orations, it would certainly excel anything extant on that head."

And then how to obtain the necessary provisions to furnish the tables for the queen, and her numerous suite of lords and ladies, would engage anxious thought in the household of Sir Anthony Cooke. We have an amusing example of the nervous solicitude with which these visits of the queen were looked forward to in a letter of Lord Buckhurst to Lord Burleigh. In this epistle he (Lord Buckhurst) besought Lord Burleigh "to inform him when the queen might be expected, and to procure her highness to come to some resolution, both of the time she would come, and how long she would stay. For having already sent into Kent, Sussex, and Surrey for provisions, he found all places possessed by other lords, so of force he must send to Flanders, which he would gladly do

if the time were certain * * * * He could not but beseech God that his house might not dislike her. But if her highness had but tarried one year longer, he had been but too, too happy, (his house being by that time more fit for entertainment); but God's will and hers be done." July 4, 1577.

In the town itself there would be no small stir about this royal visit; all the waggons and carts in the neighbourhood would be required to convey her majesty's goods;-and their owners would be by no means certain as to the time they would be kept waiting, The queen frequently changed her mind. And then the purveyors of her majesty would be actively engaged in buying up provisions, at least for her stay at her palace of Havering. Though an allowance was made by the queen for the payment of these expenses, which were regulated by her majesty, who audited her own household accounts, yet there was generally a difference on the wrong side of 30 or 40 per cent., between what was allowed and what was actually provided. Doubtless the charter granted to this liberty, promised more than it performed with respect to guarding the Romfordians altogether, on the occasion of a royal visit, against a compulsory sale of provisions at the price fixed by the buyer, rather than by the vendor. On such an occasion the town would present a scene of gaiety; the quaint windows and gabled houses of old Romford would be streaming with the brightest colours, while the inhabitants are all prepared to pay their

best and most demonstrative homage to the stately queen, as, habited in her wide extended farthingale, she rode with her lords and ladies through the streets to the entrance of Gidea Hall.

Before we pass on, we may linger a little longer to take a survey of the old town. And first the population.

In addition to the chantry founded by Avery Cornburgh, there was one endowed by several persons, to find a priest called Our Lady Priest, to say masses in the Lady Chapel. The endowment of this chantry was about £6 7s. 3d. per annum. John Ongir left, in case his daughter should die without issue, an estate in Romford, out of which 5 marks were to go to the brotherhood or guild of Our Lady, to pray for him, his brothers and sisters. In the return announcing the value of this chantry when seized by Henry VIII., it is added, "The said town (Romford), ys a very great towne, conteyning 20 myles in compass, and having in yt by estimacion about the number of 900 houseling people."* In this estimation Havering, Collier Row, and places adjoining are included. The number is doubtless exaggerated, judging from the list of communicants, about 500, stated at the end of the 1st vol. of Registers, which ends in 1610. Nearly all over 20 years of age would probably be reckoned in this number. Taking both these accounts into consideration, the population of Romford at that time would be 1300 or 1400. In the will of Margaret Cooke, of Romford, 1550, there is an interesting item

* Communicants.

respecting this Lady Chapel. Should she die within 20 miles of Romford, she ordained as follows: "I will that my bodye be buryed within the Chapell of saynt Edwarde there, in our Lady Chappell, before the pewe where I use to kneele, and that the stone which I have alreadye bought be layde upon my grave, with my picture and my late husband's, and our several arms graven thereupon, with a remembrance and memory of our several deceases." This shows that the family vault of the Cookes was placed beneath the Lady Chapel. This Margaret Cooke had been what we should now call maid of honour to the Princess Mary. Among her legacies is the following: "To the most excellent Princess, my especyall good Lady Marie's grace, for a remembrance of my good will—a ringe of gold, with a turkes and two sovrans of gold, most humbly beseeching her grace to remember in her prayers to God the soule of me, nowe her poore beadswoman." This lady also bequeathed some gift to each "of said ladies grace women and my fellows in service." Very different then from what it is now, when *servants*, ashamed of that honorable title, wish to be called *lady helps*.

At the time of the queen's visit the old Court house stood where the court house stands now, in the market place. On its right might be seen a fine red-brick house, in the Elizabethan style, and which has not since been improved by its coating of white. This house now forms a portion of the drapery establishment of Mr. Westgate. On its left, and behind the

Court house, was the little dwelling which still remains, and which is the only house in Romford which has continued *in statu quo* from century to century.* The church of St. Edward the Confessor was then, as its representative is now, the most conspicuous structure in the town; no shambles, as in after years, were then standing in front of the sacred edifice. To the south east of the church, stood the old Chantry house belonging, with its revenues, to Sir Anthony Cooke. Beyond this was the Dolphin. On the opposite side of the market place, where the Bull now stands, was a house called Pyggs, or Pegs. On the same side was the Swan, and also a house with the sign of the White Hart. The present North Street was then called Woolford Street. There had doubtless been a ford there at some remote period. Among the houses sparsely scattered along this street, was one on the east side, called Familiarum or the House of Servants, doubtless for the accommodation of the servants from Havering Palace, when Royalty was staying there. This Familiarum is now new fronted, divided, and occupied by Dr. Potter and Mr. Bird. Another house in this same street was called Hides. The chief residence in Hornchurch Lane or South Street, was the mansion called Stewards, on the site of the present Romford Hall, the residence now of North Surridge, Esq., and then occupied by William Cade, a gentleman with a young and increasing family, as the Registers show.

* This ancient and interesting house is now, while we write, in course of demolition.

Under its archways and immediately over the bridge in High street, on the right, stood a large house, called afterwards the River House, but at this time Bridgewater House, and occupied by Mr. Robert Hare. Further on was Well Lane, now called Mawney's Lane, to the west of which was Cotton's, which was built on the site of an older house, by Mr. Nicholas Cotton. This Nicholas Cotton occupied a prominent position in the town at that time. The house of Mr. Cotton, who died just two years after Queen Elizabeth's visit in 1568, stood out upon the road nearly opposite the street leading towards Old church, and formerly known as Dog Lane. An orchard belonged to this house, from which it is very likely that Pear-tree Court took its name. At the bottom of Mawney's Lane was Well Lane Bridge. There must have been a stream of some kind at that time here. A lane, of which traces are still visible, led from Mawney's to Woolford Street.* At the bottom of the town were houses—not public houses—bearing peculiar names, as "The Christopher," "Mermaid," "Unicorn," &c. At that time it was not unusual for shops and even private houses to have names and also a sign, as a guide to those who were, as was only common, unable to read.

We may obtain a little more insight into the character of Romford 300 years ago if we go into the Court-house, the floor of which we find covered with

* This was the private road from Marks to Romford.

rushes, and listen to a few cases of delinquency which are being tried before Sir Anthony Cooke, the high steward, his colleague, and the jury. The following are a specimen of what we should then hear:—

The Clerk of the market reports: Two capons and half a bushel of apples had been sold before the market bell sounded, contrary to the laws of the manor; the defendant is fined 6d.

The chief constable complains: John Courtin, of Havering, assaulted John Warren and had drawn blood from his head, contrary to the peace of our lady the queen. The jury declare that a fine of 3s. 4d. is due.

John Wright, Nicholas Holman, and Thomas Holman are common tanners, and they tan their hides badly. How say you Sirs of the jury? That they be fined in 8d., 3d., and 3d. respectively.

John Hodson, John Clarke, Nicholas Lucas, and others named are common butchers, and they sell their meat for excessive gains. Let them be fined each in 4d. to her grace's majesty.

Another official, the searcher and sealer of leather, presents that, Thomas Wood and Richard Cooke are common shoemakers, and sell their shoes at an excessive price. Let them incur a fine of 4d.

The constable presents—Several bakers, amongst them Ralph Hall, as having broken the excise of bread, by selling it under weight or of bad quality, for the human body and for horses, to the deception of the subjects of the queen. The jury find that he shall pay 2s. 6d.

About the time that the court was held in the Court-house, another court was held in the church by the Archdeacon of Essex, Thomas Cole, for the trying of moral and spiritual offences. The following are examples of the kind of strict discipline that the inhabitants of Romford were subject to at that time :—

1. The guardians present : Richard Plate, a weaver of Romford, for that he maintains certain strange and false opinions. He appears and denies the charge, and the Archdeacon on hearing from the wardens and parishioners of Romford that he was scarcely of sound mind, dismissed him.

2. Richard Barker and his wife, of Romford, detected for using talk savouring of false doctrine, and she something suspected of witchery. Barker appeared and confessed that he never read the Scriptures and made some strange assertions. Being demanded if a Jew or Christian were best, he answered that it made no matter. Enjoined penance.

3. John Bruce, of Romford, refused to bring a ring when married, or to be married with one. Refused to appear, and excommunicated until he did.

4. Matthew Fisher, of Romford, detected playing at stool ball in service time, and gave uncivil words to the churchwarden, who demanded xii. pence for his absence from church. Ordered to pay xii. pence to the poor.

5. James Hopkins, of Hornchurch. The said James confessed that he went to Mother Persore, at Navestoke, a connynge woman, to know by what

means his master's cattle were bewytched. To appear next court.

6. John Shonke, senior, of Romford, detected for that he went to Father Parfoothe for help for his wyfe, which Parfoothe is suspected to be a wiche. The said Shonke allowed it, and said he should do the like again, while Parfoothe is counted to be a wiche, and is allowed for a good wiche. The judge received the confession and enjoined him to do public penance in the chapel in time of divine service, confessing him heartilie sorry for seeking help of man and refusing the help of God.

These instances will suffice to show the character of the times when Queen Elizabeth came to Gidea Hall; and how much more strict and inquisitorial a system our forefathers of that period lived under than we do, who enjoy, though not altogether to the improvement of morals, the liberty of the nineteenth century.

About this time we find a number of children, infants many of them, brought from Christ's Hospital to be nursed in Romford. In the register there are many entries of their burial.

Three years after the royal visit an epidemic raged in the town. In September, 1571, twenty-nine persons were interred in the churchyard. In 1572 we find the queen at Havering again.

On the 17th May, 1570, we find this entry in the register: "Wm. Cooke, Hy. Hawkins and Thos. Ap-Parry were buried, who had been hung." At this

time the court exercised the power granted to it by the charter, by payment of a small fee, of trying for life and death. The place of execution is now called Gallows Field, near Romford common. On an old map of the last century, the gallows and the gibbet are both marked. The penalty of death was at that period inflicted for crimes which now a month or two's imprisonment would be deemed sufficient to atone for. In 1574, September 21, there is this entry: "Thos. Reed, Simon Jones, Rise Laugher, were buried having been hanged for stealing soldiers' money."

In the August of 1569, the year after the entertainment of the queen at Gidea Hall, William, second son of Sir Anthony Cooke, was married at Romford church to the cousin of Lady Jane Grey, Frances, daughter of Lord John Grey, of Pirgo, to whom Elizabeth soon after her accession had granted the ancient dowry house of the queens of England.

In 1591, the following rather amusing letter was addressed to Lord Burghley by Lady Frances Cooke, complaining that Lady Cheke, widow of the learned Sir John, and one of the ladies of the Privy Chamber, took the precedence of her at Court :—

Humbly beseech'd him, as he was honourable himself, so it might please his Lordship to 'vouchsafe his Honourable Favour towards the House she was come of; which, as his Lordship best knew, was once nor least Honourable, tho', by misfortune, brought low, whereof it seemeth (as she proceeded) my Lady Cheke, to whom I never gave cause of just offence, taketh great Advantage. For she doth not only offer me all the Wrong and

Disgrace that she can in court, in taking place afore me where it becometh not me in modesty to strive for it; but she openly publisheth to everybody that I have no place at all. Truely, my Lord, I should think my Fortune hard, and my Deserts ill, if my Hap fall out to be put down by a Woman of no greater Birth, than I take my Lady Cheke to be. I hope her Majesty, and your Lordship, will make some difference between our two Births. And I trust, never having offended her Majesty, that I shall receive that gracious Favour from her, that I may still possess the place I did in my Lord my Father's time, and ever since his death, till of late, which place I took as a younger Viscounts Daughter.

Then, as now, there were clouds as well as sunshine, burials as well as births and marriages. In the register, under the date of June 21, 1576, we find, Sepultus fuit Antonius Coquus Miles auratus. One of many illustrations supplied by the Registers of the words of the Roman bard :—

> "Pallida Mors aequo pulsat pede pauperum tabernas
> Regumque turres."

Pale death knocks with impartial foot at the cottages of the poor, and the lofty dwellings of the rich.

Sir Anthony was buried in the family vault, where an exquisitely carved alabaster monument, with his own effigy and the effigies of his wife and six children, was erected to his memory. This monument was originally placed over the vault in the Lady Chapel, which was at the east end of the present north aisle. It is now erected near the north-west door of the church. The learned epitaph was composed, it is said, by his erudite daughters. In addition to the Latin and

Greek epitaphs upon the monument there is a long and highly eulogistic one in English verse, the former part of which is falsified by the misplacing of the monument :—

Yov learned men and svche as learning love,
Vovchesafe to reade this rvde vnlearned verse,
For stones are doombe and yet for mannes behove,
God lends them tongves somtymes for to rehearce,
Svche woordes of worthe as worthiest wittes may pearce.
Yea, stones oftymes, when bloode and bones be rott,
Do blase the brute which ells mighte bee forgott,
And in that heap of carved stones doth lye
A worthy Knighte, whose life in learning ledd
Did make his name to movnte above the skie.
With sacred skill vnto a Kinge he redd,
Who towarde youthe his famovse praises spredde ;
And he (therefore) to covrtly life was called,
Who more desyred in stvdy to be stalled.
Philosophy had tavghte his learned mynde
To stand contente with contrye qvyet life,
Where in he dwelt as one that was assynde,
To garde the same from svndry stormes of stryfe,
And (bvt when persecvting rage was ryfe,)
His helping hand did never fayle to stay
His covntreyes staffe, bvt helde yet upalway.
No highe advance or office of avayle,
Covld tempte his thoughts to rowe beyonde his reache.
By broonte of bookes he only did assayle
The forte of fame, whereto he made his breache
With tyre of trewthe which God's good woord doth teache.
The wealthe he woone was dewe for his degree ;
He neyther rose by ryche reward nor fee.
And yet, althovghe he bare his sayles so lowe,
The gales of grace did speede his covrse so faste,

That in his life he did righte well bestowe
His children all before their pryme was past,
And linckte them so as they bee like to laste.
What shovlde I say, bvt only this in svmme,
Beatvs sic qvi timet Dominum.
That only skill that learning beares the bell,
And of that skill I thought (poore stone) to treate,
That svch as like to vse their learning well
Might reade these lynes and therewith ofte repeate
Howe here on earth his gyft (from God) is greate,
Which can employe his learning to the best,
Soe did this Knighte which here with me doth rest.

The will of Sir Anthony is so exceedingly interesting that I have ventured to insert it *in extenso*.

In the name of God, Amen. I Anthonye Cooke, of Guydy Hall, in Haveringe, in the countie of Essex, knight, the twoo and twentithe day of the moneth of Maye, in the yeare of our Lorde god, a thowsand ffyve hundrethe Seaventie and sixe, and in the Eighteenthe Yeare of the raigne of our Sovereigne Ladye Queene Elizabeth, being in good and perfecte mynde and memorie, laude and praise be vnto Allmightie god therfore, Doo make and ordeine my last Will and testament in manner and form following, viz :—ffirst, I Comitt my Sowle to Almightie god throughe my Lord and Savior Jhus Christ, my bodye to be buried at Romforde by the discretion of my Executors w^th^ Convenieute and not excessive chardges.

Item : I revoke and declare voyd all my former Wills and testaments heretofore made ; And I will that onlie this my presente Will and Testament shall be of fforce and take effect. Item : I Gyve and bequeath to my sonne Richard, my best bason and Ewer of Syluer parcell gilte, my best gilte Salte, one Neste of Bolles* gilte, the biggest One paire of Pottes, white of syluer, and one paire percell gilt, one Nest of Bolles, white of siluer, one

* A Nest of Bolles means a set of bowls one within another.

Dozen of Spoones of the best. Item: I gyve to my daughter of Burleighe, one other Neste of Bolles, gilte and pincked.* Item: I gyve to my daughter Bacon, one other Neste of gilte bolles, playne. Item: I gyve and bequeath to my daughter Russell, my second gilte salte, and twoo little Saltes, gilte. Item: I gyve and bequeath to my daughter Killegrew, one Neste of White Bolles, and twoo siluer Candlesticks. Item: I gyve to my sonne William, my second Bason and Ewer, percell gilte, twoo fflaggons of sylur and a dozen of Spoons. Item: I gyve to my sonne Richard all my Howsehold stuff and Harness, which I have at Guydyall and Bedfords or any place ells. Item: I will that of my bookes my daughter of Burleigh shall haue Twoo Volumes in latyne, and one in greeke such as she will choose of my gyfte. And after her choice, that my daughter Bacon shall have other twoo Volumes in latyne and one in greeke, such as she will choose. And after her choyce, that my daughter Russell shall have other twoo volumes in Latin, and one in greke, such as she will chose. And after her choyse, that my daughter Killegrew shall have other twoo Volumes in Latine, and one in Greeke such as she will chose. And the Residue of my Books I gyve to my Sonne Richarde, and Anthonie his sonne. Item: I gyve and bequeath the Lease of my ffarme in mynster, in the Isle of Tenett, with all the stock of Corne, and Cattell therevppon, to my sonnes Richard and William, jointlie during the tenure yett to come. Item: I gyve to my Sonne Richard, twooe Hundreth pounds towards his chardges at his entringe into his lands after my decease. Item: I will that beside suche Legacies as be particularly mentioned in this my Will and Testament that my Executors shall paye all such Legacies as shall be contayned in a Schedule annexed to this my last Will and Testament, and written w^th^ my owne hande, or at least subscribed wth myne owne hande. Item: I gyve and bequeath vnto my sonne Willia Cooke, the some of ffyve hundred Pounds of good and lawfull moneye of Englande.

* Pincked, means cut or punched into scallops or other patterns, as an edge or border.

Item: I doe make ordeyne, Constitute, and appoynte my Executors of this my p'nte Testament and last Will, the righte Honoble. Sr Nicholas, Bacon, Knight, Lord keeper of the greate Seale of England, the Righte Honoble. the Lord of Burleigh, Lord Treasurer of England, Richard Cooke, and William Cooke, my sonnes above-named; and I give and bequeath to the said Right Honoble. Sr Nicholas Bacon, Knight, Lord keeper of the great Seale of England, for and in consideration of his Lordshippes pains and travails to be taken in and abowte the execution of this my present Testament and last Will, the some of twoe Hundreth pounds of good and lawfull moneye of England; and to the forenamed right Honoble. the Lorde of Burleigh, Lorde Treasurer of England, for and in consideration of his Lordshippes paines and travil, also to be taken in and abowte the execution of this my present last Will and Testament, the some of twoo Hundreth pounds of lyke lawffull money of Englande. All the residue of my Gooddes, Cattells, Debts, readye Money, Plate, Jewells, and ells whatsoever, my Debts and Legacies paid and ffuneralls deducted, I give and bequeath to the above-named Richard Cooke, my sonne.

Moreover this my last will and testament of all my lands, Tenements and Hereditaments as hereafter ffolloweth. ffirst I will that my sonne William Cooke and my Daughter his wieff,* shall have the mannors of Mawdlyn Laver, Marskellsbarn, and Haughams and Wythers, in the countie of Essex, in such order and sorte and w^th^ suche remaynders as it is by coven'te agreed vppon between my ladye Gray and me in Writinge vppon the Mariage hadd between hym and his wieff. Item: I will that my daughter in Lawe, Wieff to my aforesaid sonne Richard Cooke,† shall have for tearme of her lieff the Mannor of Chaldwell, with the appurtenances in the Countie of Essex, and the Mannors of Ryden Courte, w^th^ the appurtenances in Haveringe, in the said Countie,

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* Frances, daughter of John Lord Grey, of Pirgo.

† Anne, daughter of John Cawnton, Esq.

in full recopense, and satisfaction of all Joynter and Dower that she may clayme oute of my Lands or that shall come to her husband after my deceasse, w^th^ like remaynders as be conteyened hereafter in the next article following for my other Landes. Item: I will that my sonne Richard shall Imediatelie after my decease have to hym and to the heirs males of his bodye, lawfullie begotten all the Residewe of my Lands, Tenements and hereditaments, not before particularlie named in this my Will. And for defaulte of such yssue to remayne to my sonne William, and to the heires males of his Bodye Lawfullie begotten. And in defaulte of such yssue to the heires ffemales of the bodye of the saide Richard. And for defaulte of such yssue to the yssue ffemale of my sonne William, lawfullie begotten.

And for defaulte of such yssue to my Daughter of Burleighe, my Daughter Bacon, my Daughter Russell, and my Daughter Killigrew, and to theires of their bodies lawfullye begotten. And for defaulte of such yssue to the Right heirs of me the said Anthonie Cooke, Knighte. In Witness whereof to this my p'nte last Will and Testament I have Subscribed my name and sette my seale, the Day and Yeare first above written, theis being Witnesses :—Anthonie Cooke, Nono Junij, 1576. Witnesses at his confirmation of this to be his last Will and that he renounceth all forme. W. Burleigh—Gab: Goodman, Decanus Westmr—W. Cooke—George Harrison, Notarie—Richard Cooke's wiffe—Henrie Killigrew's wieff—John Escott.

The Legacies of Sr Anthonie Cooke, Knight, mentioned in the Schedule annexed to his last Will. Imprimis to my Ladie of Oxford, ffyftie pounds.* Item: to my Lord of Leicester, the choyce of twoo such Stone Horse as be in Havering Parke. Item: to Robert Cicell twentie pounds. Item: to Elizabeth Cicell, † twentie pounds. Item: To my daughter Killigrew, three score pounds. Item: To Anthonie Bacon Twentie pounds. Item: to

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* Anne, daughter of Lord Burleigh, married Edward Vere, Earl of Oxford.

† Afterwards the first Earl of Salisbury.

ffrancis Bacon, * Twentie pounds. To Edward Hobie Tenne pounds. Item: to Thomas Posthumous Hobie, Tenn pounds. Item: to Marie Cooke, three Portigues.† Item: to Anne Cooke, ffyve Portigues.† Item: to my cosen Skyn^r Tenn pounds. Item: to my Cosen Ogle, ffyve pounds. Item: to John Escott, my Servant, three pounds sixe shillings eight pence. Item: to Edward Davis, my Servant, three pounds, To Richard Rowell, my Servant, three pounds. To evrie other serving man being my Howshould s'vant at my Deathe, in nombre three, ffortie shillings a piece. Item: to every other Hinde, Wooman Servants, and boys, being in nombre ffyveteen, at Twentie shillings a piece, ffyveteen pounds. Summ Totalis, Two hundreth fowre score thirteen pounds, sixteen shillings eight pence.

This Will was proved March following.

In 1578 we find the queen again at Havering palace, and Lord Burleigh in attendance. It was during this visit to Havering that the noble lord received a letter from the University of Cambridge requesting his advice and instructions, as their high Chancellor (which office he held for forty years), and informing him of their intention of waiting on the queen, for the purpose of presenting her a well-bound book, and discussing some moral topics before her. This book was Robert Stephen's first edition of the New Testament in Greek, bound in red velvet and gold, ornamented with the arms of England on each side. In Lord Burleigh's reply, which is dated from the court at Havering, July 15, 1578, his lordship advises—

"That they must have regard that the book had no savour of

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* The great Lord Bacon.

† A Portuguese coin, worth about £3 12s.

spyke, which bookbinders did seek to add, to make their book savour well; for that her majesty could not abide such a strong scent. That they should do well to provide for the Earl of Leicester, the Lord Chamberlain, and the Earl of Oxford, some gloves, with a few verses in a paper printed to them, proper to every of their degress, so that in number they exceed not eight verses; for himself he could spare them, so that others might have them; and if Mr. Vice-Chamberlain might have a pair with some verses, it should do well to conciliate his good will, being a lover of learned men."

The only plan in existence of the old palace is one made by Lord Burleigh during his stay there at this time; a fac-simile of which is given in Ogbourne's Essex. Samuel Fox (son of the martyrologist, and keeper of Havering palace) has left us a curious Survey of this ancient royal house; a brief extract from which will give some idea of the place.

"The Presence Chamber; five boultes and rings and four double lockes, the wyndowes glazed, only one casement blowen and broken in the wyndt, two long tables with tressells and formes."

"The Privy Chamber, and the queen's Bed Chamber, were matted and glazed." The Survey also mentions the chapel; the lord chamberlain's lodging: the withdrawing chamber; the gallery; the lord treasurer's chamber; the lodging over the gate next the green, and other rooms.

In Samuel Fox's Diary, appears this entry: "Anno, 1591, 14 Feb., upon Shrove Sunday, about two o'clock in the morning, was born Thomas Fox at Havering in the Bower, in the King's House." (afterwards Dr. Fox, of the College of Physicians).

We could wish that Romford had been more intimately associated with the glorious victory over the Spanish Armada, when the martial queen inspired, with her fervid words, the brave Agamemnons and their noble troops at Tilbury Fort. Well-deserving was Elizabeth of the eulogy in the "Elizabetha Triumphans," a long contemporary poem of James Aske:

> Not like to those who couch on stately down,
> But like to Mars, the god of fearful war;
> And heaving oft to skies her warlike hands
> Did make herself Belona-like renowned.

According to tradition, the queen went from Havering through Romford, to Tilbury. In this journey Corbetstye is said to have obtained its name —from the royal command—"Corbet stay" and the room at Belhus House, the old seat of the Lennard family, is pointed out where she spent the night on her way. This absurd tradition has no doubt arisen from a letter, which is extant of the Earl of Leicester to the Queen, advising her majesty to withdraw to her house at Havering, the same letter stating that she might have 2,000 horse at Romford, and other villages near Havering Bower, while her footmen might lodge near London. Though the Queen herself was not in Romford, some of her troops probably were. But in or about that same memorable year (the Annus Mirabilis of the 16th century) the Queen showed her goodwill to the town by confirming, and even enlarging, the Charter; making the Liberty a

Corporation, giving it a seal, and authorising an hospital to be built. By this time coaches had been seen in England. In the above-mentioned poem the bard is quite enthusiastic in his description of the Queen's "Coatch," the sides whereof beset with emmerods,

And diamonds with sparkling rubies red,

and drawn by foaming steeds, "on four round wheels."

Before leaving the Elizabethan period, I will mention an entry in the Register which gives to Romford a distinction, of which the inhabitants may be proud.

May 8, 1592: Baptizatus fuit Franciscus filius magistri Jacobi Quarrilus.

We shall speak of Francis Quarles and his family, a little later on.

There are two local names in the reign of Elizabeth we cannot pass by without notice. Nelmes was owned and occupied by John Roche, Esq. His father, Sir William Roche, was lord mayor of London in 1540. His year of mayoralty was signalised by a happier event, and one more conducive to England's weal than the most renowned of martial victories. Stow, speaking of Sir William Roche's high honour in 1540, says "in which year the Bible was openly read in English." Thomas, son of John, held not only Nelmes, but Gooshays. The Roches for two more generations we find living in the neighbourhood, and those of the fourth and last generations lived at Romford and were buried there.

There was a somewhat notorious character living at Hornchurch, a schoolmaster, whose name was John Leche. This man was again and again brought before the Archdeacon's tribunal. The principal charge against him was that he catechised and preached in his own house, divers persons besides his own family being present every Sabbath day. Leche confessed "that he dothe catechise to his familie and schollers in his house, and others do resort, but not by his means." At another time it is alleged against him, "that he oppenlie preachethe, usinge it for the manner of catechisinge; to the which catechisinge great companie do resort, he being not licensed thereunto." At another visitation of the Archdeacon, in 1587, is the following charge against this nonconforming defaulter: "We finde and presente that one Whit Sondaie last, beinge the 4th of June, we beinge commanded by Mr. Vichare, being at service, to goe abroad and command men to come to service, that we found John Leche in his private house, at an exercise, with as greate, or rather greater, assembly than was in the church at owre departure from the church." The Archdeacon gave strict injunction "that from henceforthe he shall not use any private lecture or expositions of Scripture or catechisinge of his schollers in the presence of anye which are not or shall not be of his owne household or familie *sub pena juris*." We find at the next visitation that John Leche brings his scholars to Romford, and is excommunicated by the Vicar of Hornchurch, Mr. Lambert. Several entries

of the name of Leech appear at this time in the Register, and the family continued in the neighbourhood until a recent period.

On September 17, 1577, a charge was brought before this court against one George Thorogood, and the sentence of the judge was that he 'shall by a byble of the largest volume; and Mr. Foxes last bookes of monuments; the which bookes must be fastened with lokes and cheynes upon desks, within the church of Hornchurch, at the discretion of the vicare and the churchwardens, at the charges of the same Thorogood; before the next anniversary.' At this period Puritanism was waxing strong, notwithstanding that Queen Elizabeth persecuted it. Ecclesiastical conformity was almost synonymous with conformity to the world. Many of the incumbents of churches at this time were Papists at heart. As to the character of the authorised services, the account given in 1572, by Whitgift, fully justifies the conduct of such men as Leche. "He (the minister) pasteth it (the service) over as fast as he can gallop, for either he hath two places to serve, or else there are some games to be played in the afternoon, as lying for the whetstone, heathenish dauncing for the ring, a beare or a bull to be bayted, or else jackanapes to ride on horseback, or an interlude to be played; and if no place else can be gotten, it must be done in the church." In 1566, a charge was brought before the Archdeacon against a churchwarden, at Hornchurch, 'for bringing into the churche

certeyn players, the which did play.' "The Lord is never so ill served as on the holydays," says a writer in 1579, "for then hell breaks lose." And though Elizabeth favoured this sort of thing, after all her glorious reign was conclusive, upon the whole, to the growth of the Reformation. Even the Puritan historian Neal, who would not exaggerate Elizabeth's virtues, says of her, "She was the glory of the age in which she lived, and will be the admiration of posterity."

In 1599, Romford witnessed Kemp's Nine Daies Wonder. William Kemp was a comic actor of high reputation, like Tarlton, who died in 1588, and whom he succeeded, as Heywood said, "as wel in the favour of her majesty as in the opinion and good thoughts of the general audience." A tract written by Nash, is dedicated "To that most Comicall and conceited Caualeire Monsieur du Kemp, Jestmonger and Vicegerent generall to the Ghost of Dicke Tarlton." Kemp usually played the clown, and was greatly applauded for his buffoonery, his extemporal wit, and his performance of the jig—a rather long, ludicrous metrical composition—it is supposed, either spoken or sung by the clown, and occasionally accompanied by dancing and playing on the pipe and taber.

In a petition to the Privy Council against certain theatrical exhibitions being abolished, are, among others, the names of Richard Burbadge, William Shakespeare, and William Kemp.

When Romeo and Juliet and Much Ado about

Nothing were originally brought out, Kemp acted Peter and Dogberry, and it is said that he performed Launce, Touchstone, the Grave-digger, Justice Shallow, and Launcelot in The Two Gentlemen of Verona, As you like it, Hamlet, Henry the Fourth, and The Merchant of Venice.

In 1599, Kemp attracted much attention by dancing the morris from London to Norwich. Ben Jonson, William Rowley, Brathwait, Dekker, and other writers of the period allude to this celebrated *wild morrise to Norrige* as Rowley called it. It was to refute the ballads put forth, by what Kemp called witles beetle-heads, concerning this exploit, and to testify his gratitude for the favours he had received during his "gambols," that he published, in 1600, the curious pamphlet entitled "Kemp's nine daies wonder, performed in a daunce from London to Norwich." Attended by Thomas Slye his taberer, William Bee his servant, and George Sprat as overseer, "the houre about seauen, the morning gloomy, the company many, my hart merry * * * * I began frolickly to foote it from the right honourable the Lord Mayors of London, towards the right worshipfull (and trulye bountifull) Master Mayors of Norwich. * * * * From Ilford, by Moone-shine, I set forward, dauncing within a quarter of a myle of Romford, where, in the highway, two strong jades (hauing belike some great quarrell to me vnknowne) were beating and byting either of other; and such through Gods help was my good hap, that I escaped

their hoofes, both being raysed with their fore feete ouer my head, like two Smithes ouer an Anuyle. There being the end of my first dayes Morrice, a kinde Gentleman of London, lighting from his horse, would haue no nay but I should leap into his saddle. To be plaine with ye, I was not proud, but kindly took his kindlyer offer, chiefely thereto vrged by my wearines; so I rid to my Inne at Romford. In that towne, to giue reste to my well-labour'd limbes, I continued two dayes, being much beholding to the townsmen for their loue, but more to the Londoners that came hourely thither in great numbers to visite me, offring much more kindnes than I was willing to accept.

The second dayes iourney, beeing Thursday of the first weeke.

Thursday being Market day at Burnt-wood Tom Slye was earlyer up then the Lark, and sounded merrily the Morrice. I rowsed my selfe, and returned from Romford to the place wher I tooke horse the first night, dauncing that quarter of a myle backe againe thorow Romford, and so merily to Burnt-wood. Yet, now I remember it well, I had no great cause of mirth, for at Romford townesend I strained my hip, and for a time indured exceeding paine; but being loath to trouble a Surgeon, I held on, finding remedy by labour that had hurt mee; for it came in a turne, and so in my daunce I turned it out of my seruice againe. The multitudes were so great at my comming to Burntwood, that I had much adoe (though I made

many intreaties and staies) to get passage to my Inne."

We now come to the period of the Stuarts. We find that Sir Anthony Cooke, the grandson of the great Sir Anthony, died and was buried at Romford, the year after the accession of James I. His burial is dated Dec. 28, 1604. Thus another shadow was cast over Gidea Hall. In the following year two other eminent personages became the occupants of the dark chambers of death beneath the church of St. Edward. One of these was Sir George Hervey of Marks. Sir George, who had been High Sheriff of Essex, was, at the time of his death, Lieutenant of the Tower of London, where he died. He was brought from the Tower to Romford for burial, and was interred in the vault belonging to Marks, in the Chancel, on the south side. In the Register the burial is dated Aug. 11, which was the day after his death, but in the Funeral Certificate, in the College of Arms, it is stated that his funeral was on Thursday, the 5th of September. On his monument it is stated that he was buried on the 4th of September. Sir George Hervey died at the hottest season of the year, possibly of some pestilential disease, and it was doubtless thought necessary to remove the corpse at once and deposit it in the family vault at Romford. His obsequies were celebrated with heraldic honours in the night, between the 4th and 5th of September, nearly a month after his death. It would seem that this simple explanation accounts satisfactorily for

these curious variations of date. Only three of his nine children survived him, Sir Gawen Hervey, who was a bachelor 30 years of age when he succeeded his father, and two daughters—the elder of whom was Margaret, married at Romford, June 11, 1590, to William Mildmay, of Barnes, in Essex, Esquire, by whom she had three sons and one daughter. The second of these sons was Carew (pronounced Cary), of whom we have to speak hereafter. The following is the inscription on Sir George Hervey's monument, now standing in the porch. It is much to be regretted that this fine monument was not placed on the original site, over the vault, when the church was rebuilt. The inscription is in gold letters, on a black marble slab, under the kneeling figures of Sir George Hervey, his wife and children :—

Heere lyeth Sir George Hervy, Knight, Fovrth Sonne of Sir Nicholas Hervy, Knight, and of dame Brigett, his Wife, Davghter and Sole Heir of Sir John Wiltshier, Knight. This Sir George had to wife Dame Fravnces, davghter and coheir of Sir Leonard Beckwith, Knight, and of dame Elizabeth his Wife, Davghter & coheir of Sir Roger Cholmley, Knight; he had by Dame Fravnces his wife 5 Sonnes, Wherof 4 bvried yong, and te fyft Sir Gawin Hervy, Knight married to Mary, Da. of Sr Tho. Edmonds, Kt., by whom he hath issve; & 6 Davghters, wherof 4 dyed yong, the fifte, named Margret, maried to William Mildemaye, Esqvier, sone and Heir apparant of Sir Thomas Mildemaye, of Barnes, Knight, by whom she had 3 sonnes, Thomas, Cary * and Henry, & one Davghter, named Fraunces; the sixt Davghter, named Elizabeth, was maryed to Sir Nicholas Coote, of Dagenham,

* Altered afterwards to Carew.

Knight, The said Sir George Hervy died the 10 daye of Avgvst, beinge then Livetenant of the Tower of London, and was bvyried the 4 of September followinge, in ye yeare of ovr Lorde God, 1605; and Roger Harvy, 3 son of Sr George, died a comander in ye wars of Ireland, ye XIX of November, 1603, aetatis svae 34.

Those who are familiar with Jane Taylor's poem, *The Squire's Pew*, cannot fail to have observed the appropriateness of the following lines to the Hervey monument:—

In days of yore (as now we call),
When the first James was King,
The courtly Knight, from yonder hall,
Hither his train did bring.
All seated round in order due,
With broidered suit and buckled shoe.

On damask cushions, set in fringe,
All reverently they knelt.
Prayer Book, with brazen hasp and hinge,
In ancient English spelt—
Each holding in a lily hand,
Responsive at the priest's command.

Now, streaming down the vaulted aisle,
The sun beam long and lone,
Illumes the characters awhile
Of their inscription stone;
And there in marble hard and cold,
The knight and all his train behold.

Outstretched together, are expressed,
He and his lady fair,

With hands uplifted on the breast,
In attitude of prayer ;
Long visag'd, clad in armour, he,
With ruffled arm and bodice she.

Set forth, in order as they died,
The numerous offspring bend,
Devoutly kneeling side by side,
As though they did intend
For past offences to atone,
By saying endless prayers in stone.

Those mellow days are past and dim,
And generations new,
In regular descent from him
Have filled the stately pew.
And in the same succession go
To occupy the vault below.

The second of these eminent personages was Anne Carew, sister to Sir George Hervey, and who lived with him at Marks. In Sir George's Will occurs this passage: I give vnto my syster, Mrs. Anne Carewe, widowe, one Hoope ringe of gold waying four Aungells to be blacke inamled on the outside and to be written, Your giuer Loued you. In less than three weeks after her brother's death Anne Carew had become his companion in the tomb.

In the porch of the present church, opposite the Hervey monument, is still to be seen her own stately tomb, with recumbent effigy of Anne Carew, raised by the filial piety of her celebrated son ; and on a black

marble slab in gold letters (which have now all but faded away) is the following inscription :—

Heer lieth Anne Carew, Davghter of Sir Nicholas Hervvy, Knight, and of Dame Brigid his Wife, davghter and sole heire of Sir Iohn Wiltshier, Knight, widdow of Sir Richard Wingfeld, Knight of ye Garter, and Chav'celor of ye Dvchy of Lancaster. Wch Sir Nicholas being a Gentelman of the Privie Chamber to King Henry ye VIIIth, was twise imployed Ambassadovr vnto the Roman Emperor; his wife, dame Brigid, was a Lady of ye beddchamber to Qveene Anne Bolleyn. This Anne maried George Carew, third sonne to Sr Edmon Carew (alias Montgomery), Baron of Carew, & by her said Hvsband, who died ye 15 day of Jvne, Anno domini, 1583, & had issve two sonnes and two Davghters, ye eldest Sr Peter Carew, Knight, slaine in ye warrs in Ireland, ye XXV of Avgvst, 1580, maried Awdry, Davghter of William Gardener, of Grove, in Buckinghamshier, esqvir, and had issve Peter, that died yong, and Anne, his only davghter & heire, maried first to William, sonne & heire to Sr Thomas Wilford, of Kent, knight, deceased, & is now ye Wife of her second Hvsband, Sr Allan Apsley Knight. The second sonne, Sr George Carew, Knight, Lord President and Governovr of ye Province of Mvnster, in Ireland, (vnder qveen Elizabeth,) nowe of late by ovr Soveraigne Lord King James, is created Baron Carew, of Clopton, and hath to Wife ye Lady Ioyce, eldest davghter and coheire of * Clopton, of Clopton, in ye county of Warwick, Esqvire, ye eldist Davghter, Mary, who maried wth Walter Dowrishe, of Devonshier, Esqvire, died 1604. The yongest, Elizh. died an infant; this Anne Carew, deceassed ye XXVII of August, 1605, at the age of LXXVI yeares; In memory of whom, the Lord Carew, her son, for his Last dvtie, hath erected this Monument, the 20 daye of March, yeare of Grace, 1605.

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* William Clopton.

This monument stood in the chancel, on the south wall, immediately west of the Hervey monument.

Anne Carew's burial is thus recorded in the parish Register. 1605, Aug. 28: The worshipeful Mrs. Carow, mother to my Lord Carow, was buried.

George, husband of Anne Carew, was Archdeacon of Totnes, and afterwards Dean of Bristol and also of Exeter.

George, son of Anne Carew, and who succeeded to her property, won no honours at the University, which he left without a degree; afterwards, in a sphere more congenial to his talent, he attained a high measure of success. Unless we get into the right track, life may be frittered away in the fretful annoyances of laboriously doing nothing. Many who have mounted to the summit of fame in their own vocation, would have come off worse than second best in callings not so congenial. George Carew was an illustration of this. Among his many excellencies he left the character of being a great patron of learning. But it was in the school of Mars that he made his advancement. In Ireland he served against the Earl of Desmond, and was constituted Master of the Ordnance there. In 1587, having fallen in love with Joice, daughter and heir of William Clopton, of Clopton House, near Stratford-on-Avon, who, when very young, was maid of honour to Queen Elizabeth, Carew made her his bride, without the consent or knowledge of her father, who was highly exasperated and intended to disinherit her. But, coming acci-

dentally into conversation with his son-in-law, and finding him a gentleman of superior talent and address, his anger was changed into such goodwill that he settled his estate, which was very considerable, upon him and his young wife. In 1596 Captain Carew was one of the commanders at the expedition against Cadiz. Three years later he was appointed President of Munster, and the next year treasurer of the army. King James made him governor of the Isle of Guernsey, and Castle Cornet. In 1604 George Carew became Lord Carew of Clopton, and afterwards vice-Chamberlain and Treasurer to the Queen. In 1608 Lord Carew was made Master of the Ordnance and sworn of the Privy Council to James as he had been to Elizabeth. Upon the accession of Charles I. he was created Earl of Totnes. He died, full of years and honours, at the Savoy, in London, and was buried at Stratford-on-Avon, where a splendid monument was erected to his memory by his widow. Such was George Carew, who erected to the memory of his mother the monument remaining in the porch of Romford church. Clopton House remains much as it was when George Carew resided there. He was much attached to Clopton, and, doubtless, one thing which added to its charms was the society that he there enjoyed. Of that society we may well believe was the immortal Shakespeare.

While some were passing away, others were rising up to act their several parts on the world's great stage. There was in Romford, at this time, a lad thirteen

years of age, who, with his elder brother James, had just been left a legacy of 6s. 8d. to buy a book, by William Tichbourne, minister of Romford, who had died about three months before. This lad was Francis Quarles, the future author of the well-known *Emblems*. I will give a brief extract of this Will of William Tichbourne, who was very partial to the family to which this lad belonged. "In the name of God, amen. I, William Tichbourne, Minister and Preacher of the worde of god at Rumforde, in the Countie of Essex, being weake in bodie, but of good and sounde mynde and memorye, thanks be geven to allmightie God therefore, doe make and declare this my presente Testamente, conteyninge therein my last will. (Commends his soul to God.) most humblie thankeing him that he hathe not onelie called me to the knowledge of his riche grace and faithe in his sonne, but alsoe in singuler mercie to be a Minister and Preacher of the faithe of the Gospel vnto his people. * * * Item, I doe geve vnto my speciall and most kinde friende Mistris Quarles, my Clocke nowe standinge in her howse, and twentie shillinges in money to bestowe vppon a bible. And to Mistris Doyley,* her daughter, ffyfteen shillinges to bestowe vppon a bible. And to Mistris Priscilla,† her daughter, tenn shillinges to bestowe vppon a bible. And to

* This was the eldest daughter, Martha, who married at Romford, in May, 1597, Sir Cope Doyley, Knight, of Chiselhampton.

† This Priscilla was married at Romford, four months after this will was made, to Sir John Dryden, Bart., of Canons Ashby, uncle to John Dryden the poet, who was son of his brother Erasmus Dryden.

Master James and Master ffraunces Quarles, her sonnes, each of them Sixe shillinges and eight pence, to buy eyther of them a booke withall. And to her twoe yongest Children, eache of them a Testament." * * * William Tichbourne also left twenty shillings to every man servant, and fifteen to every female servant in the "howse withe his saide kinde friende Mistris Quarles." William Tichbourne succeeded to the chaplaincy of Romford about 1595. He left his wife a farm in Sussex, and one, also, to his daughter Mercy, besides copyhold lands in Romford. Books, which at that time were valued as expensive luxuries, figure prominently in Mr. Tichbourne's will, and his library forms the subject of the following devise. "I doe give to my said sonne Samuell all my books, both printed and written, in hoope he will dispose himself to studye divinitie, as my heartie desyre is that he should." The Will of Mr. Tichbourne is dated 10th April, 1605. He was buried at Romford on the 3rd of May following, and succeeded by Mr. Perrin.

The Quarles' family had lived at Ufford, Northamptonshire, for six generations. According to the poet (in his Memorials upon the death of his brother, Sir Robert), this family claims a high antiquity. He says, "His family, if Antiquity may chalenge honour, received it before the martial Drum of the victorious Norman left to beat his conquering marches in this glorious Island." In 1588, James Quarles, the father of Francis, succeeded the Cade family in the

possession of the Manor of Stewards, an estate which covered about 320 acres, and included what are now the sites of the Western, Eastern, and Victoria roads, with the several out-branching streets and adjoining lands. The Manor, or Mansion House, occupied, as already stated, the site of Romford Hall. This is established beyond all question, by the map, already mentioned, of the Stewards estate, made in 1696, for William Holgate, Esq., whose mother Hester was the granddaughter of Sir Robert Quarles, and heiress of the family. The Quarles family was in Romford before 1588, for in Archdeacon Hale's *Precedents*, p. 197, is the following: 15 Sept, 1587, Contra Thomam Charville et Johannem Bennet de Romford; that at the request of Mrs Quarles, they did bury a maide servant of Mrs. Quarles, without any ceremony, and not according to the communion booke, upon Thursday, being the Vth of June, as we remember. Comp. dict. Charville et allegavit, that he being one that did helpe to make the grave . . . . . Mrs. Quarles did command him to throw earth upon her, and he demanded who should bury her. Mr. Leeche standing by, answered, all we here present, who then threw earth upon her and covered her.

James Quarles, father of Francis, was Clerk of the Green Cloth to Queen Elizabeth, and Surveyor General of the Victualling her Majesty's Navy, and died in September 1599, and was buried at Romford, with heraldic honors, in the Quarles vault. In addition to Stewards, James Quarles had landed

property in other parts of Essex, and also in Herts. But to Francis, a boy only seven years old at his father's death, an annuity of fifty pounds a year was bequeathed. His brother Robert, now nineteen, was heir to the estates. In October, 1606, the mother, Joan Quarles, died, and was buried in the family vault. Francis was now an orphan. Before he left the house of his nativity doubtless some of his poems were composed as he rambled over the pleasant meadows, which are now covered with streets filled with a rapidly-growing population.

He was educated at Christ's College, Cambridge. His university expenses were paid, as it appears from his mother's will, out of his annuity. From the university he went to Lincoln's Inn to study the law though he never followed that profession. In 1618, on the 18th of May, he married, by licence, Ursula Woodgate, daughter of John Woodgate, at St. Andrews, Holborn. He was appointed cup-bearer to Elizabeth, daughter of James I., in whose service he remained four years. On her death he became secretary to Usher, Archbishop of Armagh. When the rebellion broke out in Ireland in 1640, Quarles came to England, and soon after this joined Charles I. at Oxford. His active pen, on behalf of the King, proved his ruin. He published a poem called The Loyal, or Royal Convert, which gave so much offence to the Parliamentary party that his estate was seized and his manuscripts, which were intended for publication, destroyed. This great loss affected

the poet to such an extent that it hastened his death, which took place on the 8th of September, 1644. Francis Quarles was passionately fond of study, and literary work was his delight. His works were very numerous. Among these may be mentioned, Divine Emblems—School of the Heart—Enchiridion—Barnabas and Boanerges—Paraphrases of Scripture histories—The Virgin Widow—Argalus and Parthenia, &c., &c. But Quarles is best known by his Emblems, which consists of quaint emblematical pictures bearing upon religious subjects, and illustrated with descriptive verses. The prints and mottoes are not original, having been taken from the Pia Desideria of Herman Hugo, a Jesuit, who again was indebted for the plan of his work to a famous Milanese doctor of the 16th century. Of this book Pope, in the Dunciad (book I., lines 139-40), says:—

> Or where the pictures for the page atone,
> And Quarles is saved by beauties not his own.

This is not a just critique. The poems are not only Quarles' own, but, though quaint and not always in the purest taste, they contain beautiful thoughts and vigorous language. Throughout they are characterised, as are all his works, by the deepest piety. At first, Quarles was the people's favourite; but as a proscribed Royalist he lost favour among those who were in the ascendant, and after the Restoration the moral tone of his writings did not suit either the reactionary tendencies of the reign of Charles, or the sceptical age of Bolingbroke and Pope. The Enchi-

ridion is perhaps one of the very best collections of maxims to be found in our language. "Had this little piece been written at Athens or Rome," says Mr. Headley, "the author would have been classed among the wise men of his country."

In politics Quarles was a Royalist; in his life he was a Puritan. His sorrowing widow Ursula wrote a brief account of the poet's life and death, which was prefixed to his "Recantations of Solomon." In that affectionate and pathetic tribute to her husband's memory, she bears testimony to his patience and submission under suffering, and his forgiveness of those who had wronged him. She also states that her husband "descended of an ancient family, and yet (which is rare in these last and worst times) he was an ornament to his ancestry." "He was the husband," she adds, "of one wife, by whom he had eighteen children; and how faithful and loving he was, my pen and their tears are not able to express."

One of these eighteen children was John, who was also a writer and a poet. He was born, it is supposed, at Romford (there is no entry of his baptism in the register), in the year 1624. He was educated at Exeter College, Oxford, where he matriculated at the age of eighteen. 'Anthony Wood, the Oxford antiquary, in the Athenae Oxoniensis, which contains an account of nearly all the writers who had been educated at Oxford, gives us the following account of John Quarles:—John Quarles, Son of Francis

Quarles, the poet, was an Essexian poet, became a batler of Exeter Coll., in the latter end of 1642, and in that of his age 18, bore arms within the garrison of Oxen for his Majesty, and was afterwards, as is said, a captain in one of his armies; but upon the declining of his Majesty's cause, he retired to London in a mean condition, where he wrote several things meerly for maintenance sake. Among these were: Regale Lectum Miseriae, or The Royal Bed of Misery, Elegy upon that never to be forgotten Charles I., late (but too soon martyr'd) King of England, Elegy and Epitaph on Arthur Love Capell, beheaded 9 Mar., 1648, A Curse against the Enemies of Peace, His Fairwell to England. The four last printed with the Regale Lectum Miseriae.

"Afterwards he took his rambles beyond the seas, but whether in the conditions of a tutor, or bare traveller, or pilgrim, I know not. After his return he lived as occasion served and published his Fons Lacrymarum." This work included among other things An Elegy upon that son of valour, Sir Charles Lucas. John Quarles wrote several other books, as The Tyranny of the Dutch against England, Triumphant Chastity, &c., &c. Wood ends his account of John Quarles thus: This person, J. Quarles, was esteemed by some a good poet and a Royalist, for which he suffered, and lived therefore mostly in a poor condition. At length upon the raging of the plague in and near London, he was swept away there among thousands that died of that

disease in 1665, but where his carkass was lodged I cannot tell." His Fons Lacrymarum he dedicated To the Illustrious Prince Charles, Prince of Wales. In this dedication the author states "There is nothing that makes me esteem myself unhappy, but that the severity of these times will not permit me to tender your Highness that service which my heart is ambitious to perform, and my duty binds me to acknowledge; I have nothing that I can call my own but a fidelius heart, which shall always pray for your prosperity, and that your successes may (like waves) ride in one upon the back of another, and that at last you may, like the sun, break through the clouds of opposition, and once more shine in your proper hemisphere."

But the zeal of John Quarles failed to obtain for the poet any of the bright sunshine when that sun, as the poet had so earnestly prayed, had broken through the clouds of opposition. How the younger Quarles was regarded, by some at least, the following lines, addressed to him in the earlier part of his career, will show:—

The Son begins to rise, the Father's set;
Heav'n took away one light, and pleas'd to let
Another rise. Quarles, thy light's divine,
And it shall teach, Darkness itself, to shine.
Each word revives thy Father's name, his art
So well imprinted in thy noble heart.
I've read thy pleasing lines, wherein I find
The rare endeavours of a modest mind.
Proceed as well as thou hast well begun,
That we may see the Father in the Son.

I may be excused if I give a specimen or two from the book to which the above eulogy of the poet is prefixed :—

'Tis vain, 'tis vain; and ah, that I could weep
Myself into a deluge, and so steep
My cheeks in tears. O that I could imbark
My naked soul, and swim like Noah's ark
In that grand ocean, which my flowing eyes
Have made, and overlook my miseries!

The following is an extract from lines entitled Contenta vita est summa felicitas :—

Content, that well advised word imports
A Crown of happiness: all joy resorts
Into the palace of a blest *Content*,
And there resides.
Content is golden-ey'd, and can behold
A *dunghill* with as much respect as *gold*.
Content's a jewel; but here lies the *Art*
Which way to hang it in a *restless heart*.
Much have I heard of that *rich stone*, which all
Are pleas'd t' entitle, Philosophical;
And *fame reports*, that *wits* have try'd
T' obtain it, and before obtain'd, dy'd,
And lost their *eager hopes;* nay, what is worse,
Left a *rich study*, but a poorer *purse*.
And to conclude, *experience* made it known,
Had they not lost Content they'd found the stone.

Of the Quarles' family, we find in the Romford register seven baptisms, the first of which is that of the poet Francis; there are three marriages, and ten burials. Among the latter we find the burials of the father and mother of the poet, his brother

Sir Robert Quarles,* Sir Robert's three wives, and three of Sir Robert's children, viz., two daughters and James his heir. This James, who died in 1642, devised his estates to his only child Hester and her heirs. "But yf" he says, "my daughter Hester shall dye wth out yssue, then after her decease I give all that land called the Abbuts, wth all the rest of my lands and houses which I now have, and am to have, after my Lady Quarles'† decease vnto my Uncle ffrancis Quarles and to the heires male of his body." But Hester did live, and married, and the estates passed to her son William Holgate, Esq., and not to Francis or any of his numerous descendants. The Stewards estate was in the Quarles family nearly a century. No part of the old mansion now remains. In the Romford vestry book occurs an entry, dated September 9, 1717, in reference to an application by Sir Nathaniel Mead, of Gooshays, to be allowed to use the Quarles' family vault in the chancel, which goes on to say, "whereas the Manor house of Stewards is pulled down, and there is no liklihood of it ever being rebuilt." It was, however, not long afterwards rebuilt as Romford Hall, and the name of Stewards transferred to a farm house on the estate, now inhabited by Mr. Daldy. Sir N. Mead's request

* Sir Robert Quarles was a man of some consideration, as well as his brother, as appears by the affecting *Memorials* written by Francis Quarles on Sir Robert's death, which took place in the beginning of 1639. He was buried February 2nd in that year.

† Mary, third wife of Sir Robert Quarles, Kt. She died in 1665.

also was granted, and the vault contains several members of the Mead family, to which I shall have to refer again.

In the Romford register of burials at this time is to be found this entry: 1616, Aug. 6, Wlm. Coopr, ye dwarf of Giddie-hall.

This entry, made in the year of Shakespeare's death, furnishes an illustration of a custom of that period, when dwarfs were kept as a part of the pageantry of the great. The name of the famous Jeffry Hudson will occur to every reader as an inmate of the household of the notorious Duke of Buckingham, and afterwards of that of Queen Henrietta. But to return to this dwarf of Gidea Hall. In the will of Richard Cooke, son of the great Sir Anthony, in 1579, among many other interesting legacies, such as to My nephew, Mr. Anthony Bacon, £20. My nephew, Mr. ffrancis Bacon, £20; and legacies to his servants, occurs this devise: "To little Will Coopr. tenne pounds and 56/4 by yeare during his life, to be paid out of Rydden Court."

Little Will lived thirty-seven years to enjoy this kind legacy before his diminutive body was brought to add a little more to the dust of that old churchyard, which had now for two centuries been filling up around the sacred edifice.

It is said that King James, his Queen Anne of Denmark, and the young Prince Henry visited Havering Palace on their progress to Oxford, in 1604. And the late vicar of Havering, the Rev. R. R. Faulkner,

tells us, in his touching little story called, *The Grave of Emma Vale*, that in the palace of Havering the pious Bishop Hall often preached before King James. The quotations which Mr. Faulkner gives from one of the sermons preached before the king is something very different from the fulsome flattery which was addressed to his majesty in the dedicatory preface to the authorised version of the Word of God.

On February 22, 1627, Sir Gawen Hervey, son and successor of Sir George Hervey, was brought from Marks to the family vault at Romford, to lie by his father, and little Mary, his daughter, of whom he was so dotingly fond. This Mary, who was baptised at Romford May 15, 1615, was the intended heiress to her father's wealth. I give the will, on account of its interesting character, *in extenso*:—

In the name of God Amen. I, Sr Gawin Hervye, of Marks, in the Countie of Essex, Knighte, being god be thanked in perfect mynd and memory at the making hereof, Doe Demise, ordaine, and make this my last Will and Testament in manner and form followinge, that is to saie—ffirst of all, I bequeath my soule to god my maker, who gave it me, and my bodie to be buried in Romford Chappell. And for my worldlie estate, as followeth: if I dye wythout yssue male of my owne bodie lawfully begotten, I doe give vnto my deerlie beloved Daughter Marye Herveye, and to the yssue of her bodye Lawfullie begotten, All my Mannors, Lands, and Tenements which I have either in possession or Reverc'on after the death of my mother, as well my Coppihould Lands at Hackney, which is houlden of the Lord Wentworth and the heirs of Mr. Hugh Saxey, deceased, as that which lieth in the Mannor of Barking, As alsoe all my ffreehould Land wheresoever within the Realm of England, vnto my owne

Deerly beloved daughter Marye Hervye, and to the yssue of her body lawfully begotten. And for want of such yssue, vnto my other daughters which god shall give me hereafter, And vnto their yssue according to my meaning in a Tripartite Deed wch. I have latelie made, bearing Date the first daie of Julye, 1622, wherevnto Mr. William Harvye Docter of Phisicke, and Mr. Thomas Edney, gent, are parties as ffeoffes, and for all the uses and Lymitac'ons expressed in the aforesaid Deed, I doe by theis p'ntes absolutelie confirme and ratifie the same to be & to stand good. As for my goodes, be it money, plate, Jewels, Cattell, Corne, or Houshold stuff, & such money As canne be gotten for making of two Barronetts whiche the King hath given me in regard of yealding up my right for Comoning of sheep in Waltham fforest, as alsoe the three hundred pounds which I am to Receive yett out of the Exchequer for the same, All which I will and my mynde is shall be equallie Deuided, that is to saie, one half I give vnto my Daughter Marie Hervye for her present maintenance, whom I beseech god to blesse & the other half I give to my good & loving wief, and if either of them happen to dye, then my Will is the Survyvor shall have the other part. And I doe make my loving wief Marye Hervye my sole executrix. And I do ordaine my Lord Hervye & my said wief to be the only Guardians of my said daughter Marie. And if his Lordshipp please, & that there canne be love between his sonne, my cosen William, & my daughter Marie, I could wish it to be a match, otherwise, I beseech his Lordshipp to take the Care of bestowing her in marriage either to Sr. William Hervye's sonne and Heyre, of Ickworth, or to some honest gentleman of my name that will love her. I give vnto my Lord Hervye my black Courser Mare & her Coult. I give vnto my Lord Bushopp* of Norwich my

* This was Samuel Harsnett, the son of a baker, in Colchester. He was translated from the See of Chichester to that of Norwich, and a few years after the date of this will, was further promoted to the Archiepiscopal See of York. He founded and endowed a school at Chigwell, which was his first benefice. Archbishop Harsnett was buried at Chigwell, where his fine brass remains, in the chancel.

Kenneil of Beagles all but Nancy, which I give to S^r. Henry Mildmaie, of Wanstead.* I doe give unto my servant Hugh ffrench, ffive pounds, to be paid him within six months next after my decease. I doe likewise giue to my good friend Mr. Thomas Edney, my Baye Nagge, & doe appoint him my Overseer of this my last will, to see it performed, and alsoe I doe intreate my wief to be carefull to see that little I doe owe vnto anie man to be speedilie paid them. And to lett my servants be paid their due, and that if she have cause to vse the advise of anie, that she repair vnto Mr. Thomas Edney, either to sort out my Evydences or annie other matter of trust, for I have ever found him to be a carefull honest gentleman. My will is further, that if it should please god that I shall have noe yssue more, neither male nor ffemale of my owne bodye, and that my daughter Marie should dye likewise, without issue of her boyde, Then I give my aforesaid Coppiehould Lands vnto him & the issue male of his bodie that is next in Remaynder after the yssue of my owne bodye in the Tripartite deed aforesaid, & soe successively according to the uses expressed of my ffreehold lands contayned in the Tripartite deed before mentioned. And so, beseeching god to blesse my posteritie vpon earth, & intreating you that be Guardians of my Childe to se her brought vpp vertuouslie & in the fear of god, I end — In wittness whereof, I, the said S^r Gawen Hervye, have herevnto sett my hand & Seal the two and Twentith daie of Julie, Anno D'ni 1622, and in the 20 yéar of the Reign of our Sovereign Lord King James of England 20 and of Scotland the 5 and 50.

GAWEN HERVYE.

Signed, sealed, & delivered by the within named S^r Gawen Hervye, & by him published & declared to be & for & as his last Will & Testament in the presence of vs Thomas Helme, Ser Hugh ffrench, The mark of Philip Elliott, Richard Gill, app^r Dict. Sc^r.

* Sir Henry Mildmay, of Wanstead and Newington, the Regicide.

The father's hopes were mournfully blighted. Only two months after this will was made little Mary was placed with her grandfather in the family vault under the chancel. In the Register of burials under the year 1622 is this entry:—Sept. 24. Mary Hervie, daugh^{r} of S^{r} Gawen H., knight. Sir Gawen had no other children, and hence the estates passed to his adopted heir, the second son of his sister Margaret, Carew Mildmay, henceforth called Carew Hervey Mildmay.

The following codicil was added to the above will in 1625:—

"An addition to my Will as concerning the vses lymitted in this Will for my Coppihold Landes att Hackney, I doe revoke it and disannul it and by this my writinge of my owne hand doe ordaine and will that it shal be sould by Carewe Mildmaye to paie all my debts and to discharge my ffunerall Charges. The remainder of the money I give vnto my nephew Sr Thomas Myldmaie, of Barnes, onlie one Hundred pounds of it to goe to my wel beloved wief who is my Sole Executrix. Written, Signed and sealed by self this six daie of September, 1625, GAWEN HERVY."

Yf Sr Thomas Myldmaie, my nephew, goe about to trouble either him I have made my heire or my executrix, Then he shall not have this Legacie paid him. Sealed and Signed by S^{r} Gawen Hervy, Knight, in the presence of vs, ffrancis Chadderbie, Katheren Bowdler. Proved by Lady Mary Hervy, March, 1627, in the Prerogative Court of Canterbury.

Carew Mildmay was born at Marks in 1595. On his uncle's death he succeeded in due course to the estate, and at Marks he lived for the next half-century. He became colonel of a regiment in the

Parliamentary army; and few signatures occur oftener in the Romford Vestry book than that of Carew Hervey Mildmay.

In a pocket-book of the date of 1676, which was found by a servant behind the panelling of the old house at Marks, and now in Mr. Edward J. Sage's collection, are these entries in Mr. Mildmay's hand :—

My Birth Day, The 2^{d} Feb^{r} 1595.

Borne atte Markes, Nursed There by my Mother, kept house th^{r} Constantly ever since 1626.

My Wyfe was Sister to S^{r} Gilbert Gerrard of Harrow Hill, Baronet.

She was buried in Romf^{d} in my Vault in y^{e} Chancell 16 May 1667.

My Good Daugh^{r} Amy Mildmay obiit 20 Octob^{r} 1664 buried at Romf^{d}.

There is also in this book the following entry of books lent to Mr. Peck, the minister of Romford at that time:—1 Dr. Barnard, 2 St. Augustine de Civitate dei, 3 Hooker Ecſtasti (*sic*) policy, all in folios.

These entries correspond in date with the entries in the parish Registers.

Troublous times were coming on in England; the clouds were gathering. Our country was soon about to be thrown into the strife of the Civil Wars. The king was becoming the object of suspicion and ill-will. Romford is connected with an event which helped to accelerate the fate of Charles I. This event was the visit to her daughter and son-in-law of Marie de Medici,

the widow of Henry IV. of France—Macaulay's Henry of Navarre. She was also the mother of Louis XIII., as well as of Charles' Queen Henrietta. Marie de Medici was one of the most turbulent characters of the age. Having made France too hot for her, she became an exile in Belgium. Being forced, on account of the trouble she occasioned in Belgium, to find a home elsewhere, she was very unwisely invited to England by her daughter Henrietta. In reference to this visit there is the following entry in the diary of Archbishop Laud, a staunch friend of the king and queen: "Oct. 29, 1637.—News was brought to us as we sat in the Star Chamber, that the Queen Mother of France was landed at Harwich. Many and great appprehensions upon this business." In London there was great excitement when this visit was made known. The spirit of Puritanism, most hostile to such an accession of Popish influence at the court, was roused. The palace was surrounded by the populace, who clamoured against the queen's French priests, the number of whom would be augmented by the queen mother. The last halting place of Marie de Medici on her way from Harwich to London was Gidea Hall, to which, as well as to the other resting places on the way, Queen Henrietta had sent rich furniture and other decorations to welcome her royal mother. On Monday, November 8, 1637, after dinner, Charles left London and came down to Havering on his way to meet the royal visitor. He came, we are told, with a long train of carriages, and was accompanied by the Earls of

Pembroke and Montgomery, his grand chamberlain, and the Earls of Holland and Morton, some of whom, like many others, resembled the king's shadow, which followed him only in the sunshine. That Monday night Charles slept at Havering Palace, and the next day he went with his train of carriages to Chelmsford to meet his mother-in-law, and he returned with them to Gidea Hall.

A Frenchman, whose name was Le Serre, accompanied Marie de Medici to England, and has left us an account of this journey to London, and of all the places the queen mother stopped at on the way. He also took views of the various mansions at which the royal visitor and her suite were entertained. It is to Le Serre that we are indebted for the only view in existence of the old Gidea Hall. This Frenchman seemed to be much struck with the number of carriages and with the twelve trumpeters who preceded the royal train and the blast of their trumpets. "In the evening," he says, "their Majesties reached Geddy Hall, belonging to a widow,* considerable both for her virtue and her rank (noblesse), which was prepared as the last resting place for the Queen on the road." The king returned to Havering that night, leaving his mother-in-law at Gedea Hall.

"The Queen and all her Court," Le Serre informs us, "was magnificently entertained in that beautiful house. The Gentlemen of the Household and other

* This was Dame Martha, widow of Sir Edward Cooke, great grandson of the first Sir Anthony Cooke.

persons of distinction were lodged in the town of Romford in front of the Palace (au bourg de Romford tout devant le Palais), but all met with the same hospitality from the various hosts as they had already received." The next morning King Charles returned to Gidea Hall, and left Romford with the queen mother about midday. As the *cortège* passed through London a tumult arose, and it was with difficulty that the soldiers could be made to act. Three people were killed at St. James' Palace in the riots which followed. In England, though the refuge of foreign exiles, Marie de Medici could not find a lasting home. The Parliament (the Long Parliament) demanded the dismissal of this turbulent woman, and gave her £10,000 to leave the kingdom. Her departure from London is thus described by the notorious astrologer Lilly. "In the month of August, 1641, I beheld the old queen mother of France departing from London, in company with Thomas, Earl of Arundel. A sad spectacle of mortality it was, and produced tears from mine eyes and many other beholders, to see an aged, lean, decrepid, poor queen ready for her grave, necessitated to depart hence, having no place of residence in this world left her, but where the courtesy of her hard fortune assigned it. She had been the only stately and magnificent woman of Europe; wife to the greatest king that ever lived in France; mother unto one king and unto two queens."

With Charles' departure from Havering to join his mother-in-law, we, too, may take our final adieu of

the old palace. That Tuesday night when Marie de Medici was staying at Gidea Hall was the last night that any monarch ever slept beneath the ancient roof of the palace at Havering, for so many centuries associated with the king and queens of England. The departure the next morning of the king from the dilapidated pile to descend the hill towards Romford was the last of its royal memories.

In 1650 a survey was taken of the manor of Havering-atte-Bower, with all the rights, members, royalties, privileges, &c., &c., whatsoever thereunto belonging and appertaining, and described as "late pcell of the possessions of Charles Steward, late King of England, possessed and enjoyed by Henrietta Maria, his Queene, in right of her Dower." This survey is stated to have been made by "virtue of a Commission grownded upon an Act of the Comons of England assembled in Parliament, for the sale of the Honours, Mannors, and Lands heretofore belonging to the late King, Queen, and Prince." A few extracts from the same I may be justified in making :—

"All that Manor House of Haveringe atte Bower, with all the outhouses belonginge, sett, lying, and being in the parish of Hornchurch, in the County of Essex, being a confused heape of old, ruinous, decayed Buildings, whose Materials of Lead, glass, Tyle, Brick, Stone, and Timber, beside the charge of takinge them downe and removinge them we value to be worth Four hundred and Eighty pounds."

All that the Scyte of the said Mannor, consisting of Yards, Gardens, and Orchards lyinge betweene Havering Parcke on the West parte, and upon Havering Greene in parte, and upon the Chappell and Chappell Yard in parte, on the Easte abutting upon the foresayd parcke in parte, and the land of M^r^ Montague in parte towards the north, and upon a way leading to Rumford towards the South, containging by admeasurement four acres, one Rood, and eight perches, and is worth p^r^ annum four pounds five shillings and sixpence.

There are at present within the said parcke Two hundred Deere of several sorts, which we value to be worth to be sold £200."

The Earl of Lindsay is at this time in the enjoyment of the wardenship of the forest of Essex, and of the house and park of Havering, and also of the privileges and profits connected therewith. And his claim the Earl was not willing to surrender.

This ancient and much coveted office was granted to Richard Montfichett by Henry II., and associated with the names of the Clares and Veres, Earls of Oxford. We find the name of Lord Lindsay in the vestry book; evidently he was residing in the Liberty. His name occurs in connection with a certain rate that was made.

In 1652 these ancient possessions of the Crown were sold in two lots for nearly £9,000. The eastern division of the park, containing nearly 500 acres, including the palace, was purchased for £4,733 6s. 8d. by Richard

Deane, the son of a toyman, who, distinguishing himself in the Civil war, had risen to the rank of colonel in the Parliamentary Army. This Deane, the next owner of Havering Palace after Charles I., was one of the judges who condemned the king, and who signed his death-warrant. Deane was afterwards appointed with Blake and Monk to serve against the Dutch Fleet, commanded by the renowned Admirals Van Tromp and de Ruyter; he was killed at the commencement of the action, Sept. 28th, 1652, and was honoured with a public funeral at Westminster Abbey, Cromwell himself, with the greatest persons in the Government, attending the ceremony. Richard Deane died possessed of the manor of Havering. He cut down the stately trees of the Bower park, and doubtless pulled down the old palace, at least we never hear anything more of it. At the Restoration this royal possession, or what was left of it, came again into the hands of the Crown, and short leases of portions of the park were granted by Charles II. to various persons, one of whom was the well-known Bennett, Earl of Arlington. This royal manor was, however, on the 23rd of September, 1828, put up in two lots to be sold by public auction, with all its peculiar rights and prerogatives, including the power of appointing the judges and administrators of the laws in the Liberty; and the whole was purchased of the Crown by Hugh McIntosh, Esq., whose worthy successor, David McIntosh, Esq., is the present lord of the manor of Havering

atte-Bower. This lordship includes not only the ownership of about 1,530 acres, but also the peculiar manorial jurisdiction of upwards of 16,000 acres. This royal manor was put up for auction, to go to the highest bidder. It was not the land only that was sold, but the prerogatives of the Crown were sold too. Seldom has it fallen to the lot of the auctioneer's hammer to knock down to a bidder at a sale the power of appointing judges and administering laws. So that what is by the theory of our constitution a royal duty and responsibility, was disposed of to anyone, irrespective of anything else, than that he was able and willing to bid the highest sum at the auction.

We must notice another visit to the town of Romford of a different character from the last. On Wednesday, the 7th of June, 1648, the inhabitants of the town were thrown into consternation by the sudden arrival of a body of horse and foot soldiers, who took possession of the place. They had feathers in their turned-up caps or hats, their hair was long, and their apparel was loose and not in the best order, nor their manners or language very circumspect. They were Royalist troops, the remains of the unsuccessful army of the Earl of Norwich, who was, according to Clarendon, more fitted for the convivial table than the stern work of the battle-field. These troops had come from Kent, crossing the Thames the best way they could, and swimming their horses in order to join the Royalists at Chelmsford. These cavalry and infantry soldiers had been chased from Bow by the

troopers of the stern Colonel Whalley, who had only given up the pursuit to wait for General Fairfax. The Royalist soldiers spent in Romford that sleepless night, and it was on this occasion that Marks was attacked by the Royalists, when Carew Hervey Mildmay, who was forewarned of their arrival, only saved himself by escaping from a window of one of the towers and crossing the moat, and so into the forest. It would have been a feather in their caps if the Royalists had secured the owner of Marks. He was a colonel in the Parliamentary Army, and was about joining the regiment which he had raised to fight on the side of the Parliament at Colchester. The next day these troops joined at Brentwood another body of Royalists under the gallant but ill-fated Sir Charles Lucas, who, with Sir George Lisle, was soon to pay the penalty of his loyalty and bravery in the old Castle Yard of Colchester. Scarcely had the Royalist troops left Romford than in clattered the pursuing forces of the Parliamentary party under General Fairfax, and presenting a very different spectacle from those who had come and gone. These were distinguished by their high-crowned hats and cropped hair, their leathern bands armed with pistols, their long rapiers under a loose cloak, and their large leather boots. Their demeanour, unlike that of the Royalists, was staid and brusque, their faces presenting an aspect of sour solemnity, and they sang psalms as they went. These soldiers left traces, which are still visible, of their presence in Romford. It was

during their brief stay in the town that many of the monumental tokens of loving affection to the dead were despoiled by sanctimonious sacrilege. There is no doubt that the broken effigies belonging to the beautiful monument of Sir Anthony Cooke were indebted for their mutilation to this visit. The Parliamentary officers were not always responsible for the spoliation which the iconoclastic fury of their soldiers so madly perpetrated. Macaulay says that "a window on which the Virgin and Child were painted produced in the Puritan ranks an excitement which required the utmost exertions of the officers to quell." Everything which had the faintest tinge of Popery was regarded with the utmost abhorrence by those austere warriors.

A few days after the departure from Romford of these troops, the celebrated siege of Colchester commenced, at which Colonel Mildmay, of Marks, and Sir Henry Mildmay, of Danbury, took an active part against the Royalists. At the termination of that memorable siege, and when Fairfax had taken possession of the town, whose gallant defenders, after eleven weeks, had yielded rather to famine within than to the enemy without, two thanksgiving sermons were preached by the celebrated John Owen. The first of these sermons was delivered at Colchester, before General Fairfax, on a day of thanksgiving for the victory. The other sermon was preached at Romford a few days afterwards, before the Parliamentary Committee which had been impri-

soned by the Royalists. These two sermons, which the author calls, 'Ebenezer, or a Memorial of the Deliverance of Essex County and Committee,' were preached from the same text, viz., Hab. iii., 1 to 9. In the dedication of the sermon preached at Romford, to the Committee, Dr. Owen states that the sermon was preached at their desire and published at their request. These two memorial thanksgiving sermons are printed together without any distinction, and they were so published in the first edition.

Before passing on we will notice a few of the characters then living at Romford and other parts of the Liberty. Among these was Mr. John Babington, who deserves special mention, as an author of no inconsiderable merit. He wrote a work called Pyrotechnica, or A Treatise of Artificial Fireworks, in which, as the title page states, the true grounds of that art are plainly and perspicuously laid down; together with sundry such motions, both straight and circular, performed by the help of fire, and are not to be found in any other discourse of this kind, extant in any language. The book shows how divers objects, as coats of arms, &c., &c., may be represented in fireworks. To this Pyrotechnical work there is also annexed "A Short Treatise of Geometrie, in which are contained sundry Definitions and Problems for the Mensuration of Superficies and Solids, as also the use of the Quadrat and Quadrant in Measuring of Altitudes, Latitudes, and Profundities, with sundry Mechanical wayes for performing the

same, from 1 to 25,000 and the cube from 1 to 10,000." This work, which is very scarce, contains some curious plates and diagrams, as also the portrait of John Babington. The author, as he states in the dedication of his work to the Earl of Newport, Master of his Majesty's Ordinance, wrote for his own recreation in a time of quiet, as the Civil Wars had not then commenced. He calls himself a Gunner, and Student in Mathematics. The book appeared in 1635, when the author was about thirty-one years of age. John Babington, who was certainly a genius in his way, lived in Romford for some years. In the baptismal register may be seen entries of six of his children—their very orthodox names are derived from the purest and most ancient source—Samuel, Abraham, Daniel, Isaac, Jacob, and Joseph. He had also a son John, who is named in his will. John Babington, whose first wife Sarah was buried at Romford in 1645, was laid by her side in June, 1649, and his will is so characteristic that I have ventured to insert it in full:—

"February the 23rd 164$\frac{7}{8}$ in the fortie and foverthe yeare of my age. Know all persons whom this may concerne That I John Babington of the Towne of Romford in the County of Essex, being crazie in body but blessed be god of a sound memory doe make this my last will and testament, My soule I bequeath into the Arms of Jesus Christ who hath purchased itt, my body to the earth from whence it came And my estate personall such as it is to be devided into three equal parts by estimate one third whereof I bequeath to my deare wife Anne who is now living. An other third to my Children lawfully begott on my former wife Sara. And

the other third to my owne disposeing which I desire may be thus : to my deare ffather Mr. John Babington a small Cabinett of glasses 59, together with the Cabinett of worke made by my former wife Sara, all her musicall instruments and books which shee brought vnto me to be disposed of to my Children according to his discretion. The rest of my instruments, engines, and bookes I likewise bequeath to my children, except what are by me excepted in a schedule fairely writte vnder my owne hands, which are both numbered and prized soe low as I would have them sould or else bestowed on my children. There are in a Small box in my closett six peeces of gold, each of twenty shillings a peece, with a Ring for each of my children except Jacob, which was the legasie of their owne mother, they are all wroughte on with the quallitie or propertie of the Ringes belonging to each by guift, and from whom, all which I desire may be returned according to direction, with one peece directed from me to my wife, and since Jacob had no ring left by his mother, I bequeath to him my seal ring bearing his name in the two first letters. The plate which was their owne by guifte and now engaged on the Bishopp's Lands I desire may remain to their vses, except that which I reserved to my vse, which is a tankard and standing cupp of Richards, a bole dish which wee ordinary drinke in, which was Dannell's and twelve spoons all which, or soe much in lieu of what is taken out of it I bequeath to my wife Anne, and the money to be allowed out of that which the Bishopp's Land stands ingaged for. To my Deare Mother I bequeath Mr. Downham's Warfare No. 71 ; to my sister Berry Mr. Harris his workes No. 90 ; to my brother Richard the base viol No. 25 ; to my brother Abraham Sleydens Comentaries No. 82 ; to my brother Samuell the Annalls of quene Eliz : No. 88 ; To my ffather Smith a large latten bible No. 168 ; to my Sonne John a larg bible which was his mothers and never vsed No. 169 ; and to every family of our linnage from my father's house downwards, likewise to my true friends Mr Borkhead and Mr Woods, I bequeath a Escutcheon of our howse quartered

with my two wives as a generall remembrance amongst my frendes: for other legasies which cannott with time or convenience be here inserted, I referr my Overseers to a book wherein they shall finde every legasie marked for those whom I intended them to, vnder my owne hands, whether they be bookes, instruments, or engines, with their number whereby they may be found. And for my wife and children I leave them wholly to be disposed of and provided for by my deare ffather Mr John Babington, whom together with my brothers Mr Richard and Mr Abraham Babington, I ordaine my Overseers intreating them to take that charge; and for my Executrix I ordaine my Deare wife Anne, with whom if my Overseers think fitt, I desire the two younger of my children may be bred vntill they are otherwise disposed of: and now for my owne Interment I leave wholly to my Executrix and overseers, desiring as little ceremonies as may bee, and to be buried by Sarey my first mate, if there be any preaching I desire it may be on that text which I made choyce of for twenty foure yeares by past, being the fourteenth Job and fourteenth verse, the latter part, the words, All the days of my appoynted time I will waite vntill my change cometh. this my will and testament given vnder my hande and seale the day of the date hereof.

JOHN BABINGTON,

Proved in Oct 1649 by Anne Babington, widow

Another remarkable character at this period was the staunch Puritan Colonel Joachim Matthews, of Great Gobions, a large old house at Collier Row, near the Forest, now in the occupation of Mr. Kemsley, and formerly of Mr. Samuel Yull.* Of

* Mr. Lysons, when compiling his *Environs*, about 1790, received a letter (still preserved among Lysons' MS. Collections in the B. M.) from William Perkins, Esq., who was then owner of Gobions; in which Mr. Perkins states that an old tenant, of the age of 90, told him that she remembered Gobions as a very large house with Turrets at the corners, in the ancient style of building, but she did not recollect anything of its being pulled down. The existing house is probably the old mansion, much altered, and reduced in size.

Joachim Matthews, a contemporary of the Puritan (Mr. Symonds) says, that living near Romford, and being a forward lad, waiting for employment at the Court, he got to be under-clerk to Sir Thomas Mewtys, Clerk of the Privy Council, in which employment he got to his wife the heiress of a citizen, worth £4,000, and that set him up in the world.

This story gives a false impression of Joachim Matthews. He was a gentleman by birth as well as by position. His father was Joachim Matthews, gent., of the parish of St. Bartholomew, by the Exchange, London, who was the son of a Burgomaster of the town of Helvin, in Brabant, and his pedigree and arms were allowed in due course, at the Visitation of London made in 1634, recorded in the Herald's College. In the will of Colonel Matthews he gives to his eldest son Philip his "little saphire Ring with my Coate Cutt in it and my Two other seales with my Arms Cutt in Helitropian Stones." Colonel Matthews was J.P. for the County of Essex, and M.P. for Maldon in Cromwell's first Parliament, and altogether was a man of high position in the Liberty and County. He owned large property both in Essex and in London, where he had a residence as well as at Gobions. And yet, notwithstanding his wealth and rank, we find from his will, that his second son, Mark Anthony, was apprenticed to a mercer in Lombard Street, shewing that aristocracy and trade in that age were not deemed incompatible. And in this will provision is made for apprenticing another

son, when old enough. He left to the poor of Collyer Row, Romford, Havering, Noke Hill and Harold's Wood wards, "Twentie Marks (£10) a piece to remain as a stock for ever for the benefit of the poor of the said wards."

Among the Commissioners for Essex appointed by the Act of 1654, and confirmed in 1656, for the "more effectual Propagation of the Gospel," by the appointment of "Commissioners within the respective Counties," for the removal of "scandalous and insufficient ministers," were Joachim Matthews, of Great Gobions, and Carew Mildmay, of Marks.

Before leaving Colonel Matthews, I will insert, as characteristic of the man, the preamble to his will:—

"20 Ap. 1659, I Joachim Matthews of Great Gobyons in the Countie of Essex Esquire, being att this present sicke in bodie but of sound and perfect memorie praised be God, and taking into Consideration the frailtie of humane nature and the vncertaintie of the hower of death, not knowing what shall be on the morrowe nor what any day may bring forth, and considering that there is noe worke devise nor wisdome in the grave whether wee goe, have for the better disposing and fitting of myself for that great worke of separation which must shortly happen betwixt my soule and bodie, and the freeing of my thoughtes att that tyme from the interruption and Cares of worldlie matters, make this my last Will and Testament in manner following: ffirst whensoever it shall please the Almightie Disposer of life and death to call mee out of this Earthlie Tabernacle into the hands of the Lord Jesus I commende my Spiritt who only hath redeemed it and is the God of my Salvation. And my bodie I bequeathe to its Mother Earth there to expect a happy and joyfull resurrection. The place of Buriall I wish to be in Rumford Church, the manner thereof decent."

On the 5th of May following, the legacy which Joachim Matthews had left to his mother earth was paid, and in less than three weeks his infant son, Francis, followed him to the grave. Philip, eldest son and successor of Joachim Mathews, was created a baronet in 1662.

I should have said that among the many houses in London left by this will, was included "the messuage situate near the place where Charing Cross lately stood, having a back door into the Vtter Spring Garden and St. James' Park." The Cross had only been taken down about twelve years.

About this time lived at Gooshays the Royalist, Sir Humble Ward. His mother, Elizabeth, daughter of Richard Humble, of Gooshays, married Richard Ward, a wealthy goldsmith of Cheapside, and jeweller to Queen Henrietta. Upon their son, Humble Ward, Edward Sutton, Lord Dudley had bestowed in marriage his granddaughter and heiress, Frances. In 1643 Lord Dudley died and his heiress became Frances Baroness Dudley, and her husband was knighted by Charles, and in 1664 was raised to to the peerage. From this Sir Humble Ward of Gooshays has descended the present Earl Dudley. The manor house of Gooshays was rebuilt by Edward Lord Dudley and Ward, son of Sir Humble Ward.

During this period Sir Thomas Cheke, the Parliamentarian, resided at Pirgo. He was grandson of the illustrious scholar Sir John Cheke. Four generations of the Cheke family lived at the once royal

palace, which had been purchased by this Sir Thomas Cheke. Sir Thomas Cheke had for his second wife, Essex, daughter of Robert Earl of Warwick, the gallant old admiral of the Commonwealth. He was member for Colchester, and afterwards, in the reign of Charles I., for Harwich. It was to Sir Thomas Cheke that the Puritan, Thomas Adams, dedicated his *White Devil or the Hyprocite Uncased*. His son Thomas was Lieutenant of the Tower, and had for his first wife a daughter of Philip Sydney Earl of Leicester, and for his second, Letitia Russel, granddaughter of Francis, Earl of Bedford. Of Sir Thomas Cheke's five daughters, one, Essex, married Edward Montagu, second Earl of Manchester, under whom Oliver Cromwell served at the celebrated victory over Prince Rupert at Marston Moor.

Of this "the Fighting Earl of Manchester," as he was called, his descendant, the present Duke of Manchester, in his book *Court and Society, from Elizabeth to Anne*, says he was not so much an adversary of the king as he was the supporter of popular rights. From Edgehill to Marston Moor and Newbury he appeared in every field as the champion of freedom rather than the assailant of the monarchy. He was throughout the protector of the Nonconformists, and is said to have been a special friend of Richard Baxter. He was much opposed to the execution of the king, and kept away from Parliament until the Restoration. This noble earl was deputed to congratulate Charles II. on his return

to his capital. Many were the dignities bestowed upon him by the restored monarch, among which may be specially mentioned that of Lord Chamberlain. And Clarendon says of him that he was the most worthy to be received into the trust and confidence in which he was placed. Such was the second husband of Essex Cheke of Pirgo. Though she was the earl's third wife, and was succeeded by two other wives, she, nevertheless, found in him a devoted husband. In an inventory taken at Kimbolton Castle in 1642, is an account of the Essex Chamber, so called from its belonging to the Lady Essex of Pirgo, and it is described as having "a bedsteade of blew and reade," with chairs in the room to match. On her tomb at Kimbolton the epitaph states that "her children shall rise up and call her blessed. The heart of her husband safely trusted in her. She did him good all the days of her life; therefore he praises her, and her own works praise her in the grave." Lady Cheeke, her mother, writing from Pirgo on some dateless "new year's night," to her "dear Essexe," says she is "hartily sorry" to hear that her husband is not well. "I wishe," she adds, "he wold come and lye at Pergo, that he might have all the helpe of phissitians." In a subsequent epistle, after Essex had become Countess of Manchester, Lady Cheeke sends her by an "opportunety, some peaches and a feuwe nicktarrins and graps." Some fruit she also sends to the Earl, for, as she says, "I obsarved when he was hear he licked the peaches." She is sorry to "heare his horses are

carried away by the cavaliers. This inrode of the enemys as far as Cambridge will make my Essex still afrayed to venture herself theire till all be at peace." It is evident from the above spelling and other specimens, that no act of uniformity was in force in reference to this matter. The Earl of Manchester died at Whitehall in 1670, "a virtuous and a generous man," says Burnet.

It was this Earl of Manchester who was empowered by an ordinance of the Parliament to appoint one or more committees for the purpose of investigating complaints from several counties against the clergy. The Earl's warrant was issued in Feb., 1644, and in January of the next year appeared the ordinance for abolishing the Book of Common Prayer and establishing the Directory, and in the following August an Act was passed under which any person using the Book of Common Prayer was fined, for the first offence five pounds, for the second ten, and for the third, a whole year's imprisonment. By the beginning of 1647 the Presbyterian form of government was established in the County of Essex in compliance with a petition to the lords from the ministers of Essex and Suffolk. The county was divided into fourteen classes. The arrangement was published in a pamphlet, under the title of "The Division of the County of Essex into several Classes, together with the names of the Ministers and others fit to be of each Class, certified by the Standing Committee of that County, and Approved of by the

Committee of Lords and Commons appointed by ordinances of both Houses, for the Judging of Scandall and Approving the Classes in the several Counties of England in 1648."

Two of the lords who are connected with this movement are the Earl of Manchester and the Earl of Warwick, who had married Anne, another daughter of Sir Thomas Cheke. I shall have to refer to these classes again, which contain not only the names of the approved ministers, but also of the approved elders. Sir Thomas Cheke died in March, 1659, and was buried in his chapel at Pirgo. He devised unto his "good ffriends, Carew Mildmay of Marks, and Joachim Mathews of Gobions, the sum of £8,000 in trust, that they should within a year of his death purchase freehold lands to the value of £400 per ann. to be settled to the use of Robert Cheke, son of his eldest son Robert, for life, with reversion to his heirs male." Among the plate mentioned in the will, and which was to be equally divided among his daughters, we find one dozen of silver trencher plates, and a silver warming-pan. There are other items worth a notice, as the following:—"Unto my old servant Martha Williamson, £20. To my other servants half a year's wages." Similar legacies are common in old wills. It seems as if servants then tried to *serve* the places they were in, and their faithful attachment was rightly valued and rewarded. With all our boasted modern improvements and educational advantages, so great appears the difference between

so-called servants now, and servants in the olden times, that housekeepers may well exclaim in reference to the times long passed away, 'O, what an age of golden days!'

At Nelmes resided in these days another Puritan, Thomas Witheringe, Esq. He was an important personage, being Chief Postmaster, and he was also a man of good family and entitled to bear arms. He was one of the two Elders of Hornchurch in the arrangement of Classes, his colleague being Carew Hervey Mildmay. As Post Master of England he seems to have been suspected unjustly of tampering with the letters placed in his charge. The preamble to his will states that he was "taken upon a sudden with a Dissines in his head, and being thereupon very ill-disposed in body, yet well and perfect in memory, doth dispose in case of mortalitie his will to be, &c., &c." This warning was not needlessly heeded. In less than two years afterwards, on Sunday, September 28, 1651, he died very suddenly on his way to service at Hornchurch. On his mural monument at Hornchurch, formerly on the south wall of the chancel, but lately removed to the west end of the church, is the following curious inscription:—

Sacred To the Memory of Thomas Witheringe, Esq., Chiefe Postmaster of Greate Britaine and foreigne parts, second to none for vnfathomed poilesicy, vmparralled Sagacivs and Divining Geniovs, witness his great Correspondence in all parts of ye Christia^{n} world.

Here Lies intered whom God from hence did call
By speedy summons to his funerall,

Vpon his Sacred Day, the world by Loue
May judge it was to sing his praise aboue.
When on his way unto God's house Loue brings
Him swifter passage vpon Angell's wings.
Full spread with zeal wherein his Soul doth fly
To mercies throne in Twinkling of an eye.
This Epitaph may all him justly giue
Who dies in Christ, he dies not but to live,
In Christo mori est vivere
Obiit Nn° Dni 1651, Ætat Suæ 55

Thomas Witheringe had a daughter Dorothy also, and a son named Thomas, whom he intended to hold the office of post-master, and he left £300 per annum to Sir David Walker to execute the office and to maintain and educate his son until he was of sufficient age to take his father's place. But Thomas died when he was scarce five years old, and in about a year after the father's funeral, the vault had to be opened again to receive the remains of the little son and heir. It appears Dorothy died young too, for the estates, and the lucrative office of Postmaster passed to a nephew, William Witheringe, who, in due course, occupied Nelmes.

At Gidea Hall lived the moderate Royalist Sir Edward Sydenham. His wife was Anne, daughter of Sir Edward Cooke, and great grandson of Sir Anthony. It was her widowed mother, Martha Cooke, who had entertained Marie de Medici at Gidea Hall. She died in 1643, having been a widow eighteen years. In her will dated Aug. 31, 1637, is the following entry. "And for my body I will to be

laid in the Vault belonging to Guydie hall as neere as may bee to my deere husband, S^r. Edward Cooke. And to be buried in the night, but not chargeably interred." Anne Cooke was co-heir, with her sister Vere, wife of Sir Charles Gawdy, of Crows Hall, Debenham, Suffolk. On the coffin-plate of Charles Gawdy, at Debenham, is this testimony to Vere Cook: "This is the bodye of Charles Gawdye, Knt., who in his life tyme was blessed in the happy choyce of a must vertuous wife, by name Veare Cooke, the younger of two daughters and co-heirs of Edward Cooke, of Guidy Hall, in the County of Essex, Knt., a ladye, to say noe more, severely modest, and of a pure and unblemished conjugal affection." Sir Edward Sydenham was the favoured husband of the elder sister, Anne, of whom, however, he was bereaved in 1652, when she was added to the rapidly filling family vault beneath the monument in the chancel. That vault only two years before had been opened twice, to receive her aunt Penelope, her father's sister, and her uncle William Cooke of Gidea Hall.

Those who were opposed to the Parliament were styled malignants, or disaffected, and had, as a rule, their property seized. It was the sequestration of his property which hastened the death of the poet, Francis Quarles. Those of the Royalists who were more moderate, were allowed to compound with the ascendant party. Thus Sir Edward Sydenham compounded for £295. With this generation the family of the Cookes passed away from the Liberty.

Before we pass on a few words will not be deemed superfluous respecting the ministers in this Liberty at the period under consideration. John Morse was minister of Romford for not less than thirty-three years. His name first occurs May 5th, 1615, in the register of burials. The entry is : "James Morse, son of John M., mnr of ye Word." Morse was evidently not much inclined to the ceremonial Ritualism of Laud. In "Informations Concerning the Diocese of London, A.D. 1636," there occurs in Laud's own hand the following entry : "Mr. Morse, of Romford, Essex, omittith parts of Divine service constantly, wears not the surplice, gives the Holy Communion to persons sitting, and delivers not the Cup severally to every Communicant as the 21 Canon enjoyns." Later on we find the following entered in Minutes of Visitation, : "Morse of Rumford convented touching informations, confessed his faultes, of late years improved, and will be more so still—was admonished."

John Morse was one of the ministers of Essex and Suffolk who signed the petition urging the lords to the speedy organisation of the above counties on the Presbyterian discipline. And in the list of ministers and elders appointed and approved by Parliament, under Romford, we find John Morse, Joachim Matthews, Esq., Mr. John Fenninge,* Mr. Wm. Cummins and Mr. John Dodson.

In September 1646 Morse was allowed for his

* John Fenninge was one of the Commissioners chosen for Essex for the removal of Scandalous and inefficient ministers.

better maintenance fifty pounds out of the Rectory of West Ham. He would doubtless have no scruples in conforming to the new state of things in the Church. The burial of this minister is thus entered in the Romford register: 1648, Jan. 31, John Mors, minister of Romford. He was succeeded by Samuel Austin,* who is described as minister of Romford in 1648. Austin was followed by Mr. Pierce, who is returned "as an able preaching minister."

In pursuance of various ordinances of the Parliament, a complete Survey of the possessions of bishops, deans, and chapters, and of all benefices, was made in 1649, by specially appointed Commissioners. These returns are preserved in the library of Lambeth Palace, and from which the following is an extract:—"Both the said Church at Hornchurch and the said Chappells (Romford and Havering) are now supplied by able preaching Ministers provided by the inhabitants of the severall precincts of Each Chappell. And the said Wardens and Fellows ought to allowe a Competent Maintenance to the said Ministers, but they have not at present a Convenient Maintenance, there being butt ffifty ffive pounds for the maintenance of Mr. Whittaker, Minister of Hornchurch, and fforty ffive pounds per annum to Mr. Pierce, Minister of Rumford, and about twentye pounds per annum to Mr. Dalton, Minister of Havering, which is allowed

* Samuel Austin signed the Essex Testimony when minister at Romford in 1648. At the time of the passing of the Uniformity Act he was at Menheniot in Cornwall. Thence he was ejected and lived afterwards at Plymouth.

unto them out of the Small tythes of Each of the jurisdictions, wherein the said Chappells are." It is also stated in this return that the profits of the said parsonage and tythes were of the yearly value of eight hundred pounds; the several allowances to the said ministers only deducted.

Austin was followed by Mr. Edward Vaughan. His name does not occur in the register before Dec. 11, 1659, when his daughter Marye was baptised. Joachim Matthews bequeathed to Master Vaughan, the Minister of Rumford, five pounds to preach at his funeral. In the Romford vestry book is this entry: "May 8, 1662. Rec^{d} from Authority a new book of Common Prayer, for which was paid 7/." Though the name of Vaughan does not appear in the register later than Jan. 31st, 1662, we find his signature (E. Vaghan, as he spelt his name) in the vestry book as late as April, 1662. From Romford Edward Vaughan went to reside at Stoke Newington, where, it appears from entries in the registers, some of his relatives were living. E. J. Sage, Esq., has supplied me with the following entry from Stoke Newington register: "1662-3. Susanna, the Daughter of Mr. Edward Vahan, late Minister of Rumford, in the County of Essex, was Baptised y^{e} 24th of ffebruary, in the year of our Lord god 1662" (i.e., 1663, as the year began in March). Later on are other entries of Mr. Vaughan's family in the same register. In November, 1662, Thomas, son of Mr. Edward Vahan was buried at Stoke Newington. This seems to shew

that Edward Vaughan was living at Stoke Newington before the date of the above entry in the Romford vestry book. In his will, dated August, 1662, and provèd in January following, he still describes himself as of Romford. This document shews that he was a man of property and also that he died towards the close of the year 1662.

In 1664 we find Mr. Phillip Peck minister of Romford, and to him we shall refer again.

Upon the whole the feelings of the inhabitants of Romford in favour of Puritanism does not appear to be very enthusiastic. There is but slight indication of Puritan tendencies in the names given at that period. There is no mention in the vestry book of the Commonwealth. The year 1649 is called 1 Chas. 2, and 1650 2 Chas. 2, &c. In 1653 the people of Romford rose in defiance of the new Government, and interrupted Major Parker and Captain Skinner in the exercise of their duty *(Lyson's MS. Collections)*. At the same time there had been no strong affection for Charles' rule. In a list of defaulters with respect to ship-money in 1636 there is the following entry testifying against Romford loyalty: —"The town of Rumford is much behind, and the bailiffe of that liberty refuseth to distrain." One complaint of the people of Romford was that their "Antient and allowed Rights and Customs had to their great grievance and Damage been violated and infringed by the prerogatives of the King." One of these allowed Rights and Customs, and whose

violation was a special cause of murmuring, was that of having "the Bridge of Rumford and the towne Goale kept repayred and maintained at the only Costs and Charges of the State."

In the Hornchurch register we find this entry: 1648, September 18, Bur. Thomas Man, vicar, doctissimus and pacificus S.T.P. John Hoffman who is given in the Classes as minister of Hornchurch, and who was a German who fled into England upon the first taking of Heidelberg, was probably curate to Mr. Man. Thomas Man was succeeded by a brilliant scholar, especially in languages—William Whitaker, who was good as he was great. When only fifteen he entered Emmanuel College, Cambridge, and while a pupil, it is said he was, as it were, a tutor to many tutors in the college, divers of the fellows desiring and receiving instructions from him in foreign tongues. Calamy speaks of William Whitaker as "a man of great calmness, moderation, and peaceableness; sound in doctrine, and exemplary in life. Whilst he was at the University, his piety, learning, and sweetness of disposition, candour, and ingenuity were so eminent that he was loved and honoured by all who knew him. He was noted for his great skill in the Oriental languages. When he came out into the world" (and he commenced his ministry at twenty-four), "he not only preached peace, but was a peace-maker wherever he came. At Hornchurch, where he was sometime minister, he ended a difficult controversy of many years standing, which

had cost the parties above £1,000." It was while William Whitaker was vicar of Hornchurch that his house afforded an asylum, until he could escape to Holland, to the pious Thomas Cawton, one of the Presbyterian Ministers implicated in the conspiracy for the restoration of Charles II., which is now known as *Love's Plot.*

Whitaker afterwards succeeded his father, the famous Jeremiah Whitaker, at St Mary Magdalen, Bermondsey, but by the Act of Uniformity, which despoiled the Church of England of some of its purest and best, William Whitaker was one of the ejected ministers. He died in 1673, and his funeral sermon was preached by his particular friend Dr. Samuel Annesley, the father of Susannah, the mother of the Wesleys.

William Whitaker was followed at Hornchurch in 1655 by John Johnson, originally of Emmanuel College, then Fellow of St. John's, then of New College. His stay at Hornchurch was but short, as he removed into Bedfordshire the very next year. Johnson was one of the earliest English Egyptologists.*

John Johnson was succeeded at Hornchurch by Matthew Lacock, who died in January, 1658. The entry of his burial in the Hornchurch Register is as follows :—

1657-8, January 21, Bur., Mr. Mathew Leacok, Vicker.

* John Johnson, M.A., Calamy says, "was a very learned and holy man. He had a practical fancy, was a good philologist, and much studied in Egyptian hieroglyphics. He was greatly afflicted in his old age with a rupture occasioned by straining his voice to preach to a large congregation." Johnson was also another of the ejected ministers.

The next vicar of Hornchurch was Michael Wells, who was not ejected, as Calamy states, but conformed, and he remained at Hornchurch until his death in March, 1686. The entry of his burial in the Hornchurch register is 1685-6, March 17, Mr. Michael Wells, Vicar of Hornchurch, was buried. We find that in 1648 Nehemiah Dod removed from Doddinghurst to Havering. In 1650 the minister there is Mr. Dalton, already noticed as receiving £20 a year.

Before we pass on we will notice a few of the more interesting characters of Romford and the Liberty at this period. At the time of the Restoration a somewhat prominent personage in the town of Romford was Nathaniel Beadle, who occupied the post of churchwarden for a number of years. He and John Fenninge were executors of the will of James, son of Sir Robert Quarles. Beadle was no doubt favourable to a return to the former state of things. He was evidently no Puritan. In 1661 we have this item in the vestry book, in the handwriting of Nathaniel Beadle: "Paid to Mr. Sutton for the picter of St. Edward the Confessor, £7 11s." This picture was for the great eastern window. We find also £5 16s. paid to Thomas Seabrook, "the carpenter," for making a new screen between the chancel and the church. Among many other entries at this period which illustrate the character of the times is the following: "Paid Collier for a badger which he killed and nailed up at the Church Gate 2/6."—N. Beadle.

In 1664 is this entry: "For the killing of a fox and a badger p$^{d.}$ 5s." The last payment of 2s. 6d. for a fox head was in 1713.

Nathaniel Beadle, who is called a merchant in the Visitation of London, 1634, was entitled to bear arms. He died in May, 1677. The stone which once rested over his grave in the old church now lies, with its time-worn epitaph, which nobody ever reads, in the porch of the new St. Edward's.

Few names occur more frequently in the Registers of Romford, or in the vestry book, than that of Grafton. The Graftons afford a striking example of the gradual rise of families from the lower to the upper walks of life. In the time of Elizabeth the Graftons appear very little higher than common labourers, but at this period they are well-to-do tradesmen holding considerable property in the town. One of them built the inn called the Sun, in 1632. Another, (William Grafton,) was a barber-surgeon, living at the Unicorn, as his house was called, adjoining the Sun. This barber chirurgion, as his will shows, was comparatively a wealthy man. Mr. Robert Grafton, in 1651, was one of the two donors who joined in the gift of one of the bells to St. Edward's. We find the family at last living at Hare Lodge, and bearing arms. The large old-fashioned house in South Street, or Collier Row Lane, nearly opposite to Familiarum, formerly occupied as offices by Messrs. Sterry and Clifton, since by Mrs. Minet,

and now by Miss Le Mare, was the residence of the Graftons until they removed to Hare Lodge.*

As the Graftons were going up they met another family coming down. The Reves of Romford were once ranked among the gentry. Their names may be found in the records of the College of Arms, thus enjoying a distinction which in this neighbourhood is now very rare. The lands belonging to the Chantry in the Lady Chapel, were granted, in 1549, to Thomas Reve and John Cotton. Many of the noble mansions of the olden times have fallen into ruin, and the materials which formed these stately piles are now trodden under foot or used up in common sheds or rustic walls, with nothing to distinguish their once exalted position, except it be traces of the sculptor's chisel, or the appearance of something better than common stone. So has it been with the families which whilom occupied those lordly dwellings, they also are in ruins now, with but little, and sometimes nothing at all, to mark any difference between these wrecks of better days and their base-born and ignoble surroundings. Of this fact the Reves of Romford furnish an illustration. The descendants of this heraldic family until lately existed among us in the position of day labourers.

Another name in the town which I cannot omit is

* The last known survivor of the family of Grafton was Mrs. Elizabeth Grafton Hall Dare, daughter and heiress of John Marmaduke Grafton, Esq., of Hare Lodge. She was born there in 1793, and married, in 1815, Robert Westley Hall Dare, Esq. Mrs. Hall Dare died in 1858, and with her passed away this old Romford family.

that of Emes. Richard Emes—who died in 1678—owned a large amount of property. In 1657 he purchased, for £9,000, Gidea Hall and the other estates which had for two centuries been in the Cooke family. These he sold again, in 1664, to John Birch, Esq. Richard Emes was owner of the old Crown Inn, which was occupied by his son Richard. This inn, in the old coaching days, extended, with its outbuildings, from near the White Hart round to the timber yard in Hornchurch Lane. The family of Mr. Emes was also heraldic, and their pedigree is recorded in the Visitation of London, 1634. There were in Romford also other families which we cannot pass over. At Mawneys lived Henry Osbaston, holding extensive property in Essex, Suffolk, and London. He died in 1684, leaving a widow and two young daughters, and in his will, which was proved July, 1684, the wise provision was made that in case his loving wife, Ann Osbaston, happen to change her widow's state, and to marry before his said two daughters should come to their respective ages of sixteen years, four guardians, among whom was Sir Thomas Fanshaw, were appointed to look after their interests. His brother, Francis Osbaston, of Aldersbrook, near Great Ilford, was High Sheriff of Essex in 1678, in which year he died.

Stewards was occupied by Robert Northfolke, son and heir of Sir James Northfolke, and who married, in 1682, Dorothy, daughter of Francis Hervey Mildmay of Marks. Robert Northfolke was buried at Romford,

Jan. 19, 1688. He had one posthumous child, named after her mother. This child, to whom the father left £6,000, died the following December. His widow remarried Mr. Richard Blower. Mary, their only surviving daughter, married Christopher Higgins, Esq., of Loynton Hall, in Staffordshire. His lineal descendant, S. T. Higgins Burne, Esq., of Loynton Hall, possesses several portraits of the Mildmays of Marks, among which may be named Colonel Carew Hervey Mildmay, Francis Hervey Mildmay, and Mathew, his second wife. These interesting portraits have been photographed, and copies are in Mr. E. J. Sage's collection.

In the Romford registers the name of Brett occurs very frequently about this time. Samuel Brett, a wealthy mercer, died at Romford, in 1690. The inscriptions commemorating this old Romford family were removed when the church was pulled down 30 years ago. It is not at all unlikely that Samuel Brett, the traveller, was connected with the above family.

Sutton Gate, near Hornchurch, was for many years in the possession of the Prujeans, who held this estate for more than a century. The last possessor, Francis Prujean, died in 1780, and was buried at Hornchurch. The first of the family connected with Hornchurch was Sir Francis Prujean, President of the College of Physicians, who was knighted by Charles II. He married Margaret Legatt, daughter of Thomas Legatt, of Hornchurch Hall, and died at his house in the Old Bailey (the site of which is still called Prujean Square).

He was buried at Hornchurch, July 17, 1666. His only son Thomas Prujean, M.D., was the author of a volume of poems, entitled *Amorata*, published in 1644. There is a portrait of him in St. Thomas's Hospital. He died 1662, and was buried at Hornchurch. His son Robert, who inherited Sutton Gate under the will of his great uncle, Thomas Legatt, Esq., of Sutton Gate, dated 1668, became a Roman Catholic, and retired to a monastery in Flanders.

At Hare Street lived William Comyns, (son of Robert Comyns, of Dagenham), whose name has already occurred in these pages as one of the Elders of Romford. He married Mary, daughter of Thomas Bennett, of North Weald, Essex, gent. Two hundred years ago no name was better known in this neighbourhood than that of Comyns. There were several families of the name occupying influential positions, not only in Romford, but in the adjoining parishes of Barking and Dagenham. William Comyns was, like others of the family, a tanner by trade. Notwithstanding this, they were gentlemen of coat armour, and their pedigree and arms, duly recorded, appears in the last Visitation made for the county of Essex, A.D. 1664. The grandson of William Comyns of Hare Street, Sir John Comyns, of Hylands in Essex, M.P. for Maldon, was Chief Baron of the Exchequer. He left Hylands in 1740, to his nephew, John Comyns, of Pettits, in Romford. In the will of William Comyns the following are some of the items: "To John Comyns, my youngest son, the

house I dwell in, with the Tan yards * * * * and all my lands in Harold's Wood Ward, and the houses and lands, lately bought of Mr. Robert Grafton, in Romford. * * * I give vnto my loving cozen, Mr. William Blackmore, the summe of ffyve pounds." The wife of William Comyns died September 20, 1667, and on the 19th of the following month the bereaved husband made his will, and he himself died the 9th of June of the next year. In the churchyard of Romford, under the second window east from the tower, on a flat stone, is the following inscription—now nearly gone:—

Here lyeth interred the bodies of Mr. Wm Comyns, of this parish, Gent., who departed this life, Jvne ye 9th Ao Dni 1668, and of Mary his wife who left this world September the 20, 1667.

Memoria Jvsti Beata.

Therefore continued in this Monvment by their Sonnes svrviving as a testimony to posterity of their filial Duty.

. . . . . observe vnder this stone,
Here two do lye, and yet but one;
Two persons in one flesh Conjoynd,
Two Bodies in one Soule Combind.
One Heauenley father of both them,
One Mother too, Hierusalem;
One ioyfull Trumpet them both shall wake,
One Christ them both Coheires dothe make.
When one did dy all did lament,
When both there was astonishment,
Because we mortalls know not where,
We shall find such another paire.

Richard Comyns, nephew of William Comyns, some years afterwards succeeded him in the tanyard

at Hare Street. He died at the old family mansion,* at Dagenham, in 1700. His second son, Richard Comyns, Esq., of Brakes Place, near Hare Street, who died 1775, at the great age of 92, was the last male representative of this branch of the Comyns family. He lies, with others of his ancient race, in a decaying tomb in Dagenham churchyard.

William Blackmore, cousin to Mr. William Comyns, was one of that noble army of ministers who submitted to be ejected from their benefices rather than do violence to their conscience. William Blackmore was brother to Sir John Blackmore, a major in the Parliamentary Army, and member for Tiverton in Cromwell's Parliament of 1654, and Sheriff of the county of Devon, in 1657. He was ordained by the celebrated Prideaux, bishop of Worcester, and afterwards received Presbyterian orders from the *Classes*. He was one of the sixty ministers who subscribed a petition to Cromwell to show no violence to the king. Blackmore also became involved with Cawton and Jenkins in Love's Plot, for the restoration of Charles II. He was for this seized and imprisoned, and was only released at the intercession of his brother, Sir John Blackmore. After his ejection from St. Peter's, Cornhill, we find him living at Hare Street; and in April, 1672, he was licensed to be a Presbyterian teacher in his own house, and his house

* A portion of this fine house is still remaining in the street of Dagenham village, on the south side; but it is now divided into several labourers' cottages. It was the principal seat of the Comyns family.

was licensed at the same time to be a Presbyterian Meeting House. William Blackmore's wife was buried at Romford, in 1678, and her husband followed her in 1684. "July 18, 1684, Mr. Wm. Blackmore, Clerke, from Hare St., buried." Blackmore was not the only ejected minister who found a home in this neighbourhood. Zechariah Fitch, who was ejected from Shelley, died at Cockerells, and was buried at Romford, in 1687. Edward Whiston, after his ejectment, also retired to the same congenial neighbourhood.

Gidea Hall was owned and occupied by the wealthy West Indian planter, John Burch Esq., who was High Sheriff of Essex, in 1668. I may be excused if I give an extract from his will, which was made and proved the same year.

Expense of his funeral (which took place Dec. 1, 1668, at Romford), was not to exceed £300. "I doe give and desire to my deare and loveing wife all that my Mannor, Capitall Messuage, and Demesne Lands of Guidie hall, and my furniture of household stuffe therein, and the parke knowne by the name of Guydie hall parke, with the warren and game of Coneyes therein called Guydie hall warren. Also the Inne called the Unicorne, and all other my Manors and lands in Horne Church, or Havering, or elsewhere for her life, and after her death to come to my sister Rebecca Hothersall and her heirs. To said wife £1,500 and all my wearing apparrell, bookes, jewells and plate, and my Coach horses, Coach and furniture, my horses, Quick stuff, Corne and Hay at Guydie hall. To said wife one Moiety of my plantation called Hogsty in St. John's parishe within the Island of Barbadoes, containing 500 acres, and of all my Servants, Negroes, Slaves, Cattle, &c., and of other lands there for her

life, with remainder to said sister Rebecca H. for life, and after her death both moieties to come to my two nephews Thomas and Burch Hothersall and their heirs for ever." After many other legacies, comes this, "And I give to the Minister and Church Wardens for the time being for ever, Two silver fflaggons of the value of twelve pounds sterling a piece to be used in the Chappell of Romford. And I give five pounds to the Minister that shall preach my funeral Sermon."

This will was signed by the testator in presence of Samuel Brett, Jonas Reeve, and Thomas Cooper (a merchant in London). It also accounts for the connection of the Hothersalls of Barbadoes with Gidea Hall. There are many entries in the Romford registers of the Burches, and also of the Hothersalls. The connection of Gidea Hall with Barbadoes may account for entries such as the following :—

"1668, *April* 25, *Cumber, a ffemale Blackamore servant from Guyddy Hall, buried.*"

Margaret, widow of John Burch, died in 1685, and her burial is thus recorded. "1685, April 4, Madam Margarett Burch, Widow, from Guyddy Hall, buried." Her will is somewhat curious.

At Marks there was still living the old colonel of the Parliamentary Army, Carew Hervey Mildmay. He was now getting an old man, and his hand, as his signatures in the vestry book show, was beginning to tremble. In the State Papers, Vol. 2, p. 102, is a petition from Mr. Mildmay to Charles II., asking to be restored to his office in connection with the Jewel House. In this very humble petition the owner of Marks, notwithstanding his hostility to

the late king, pleads his past services as a reason for his restoration to office. This petition, "To the King's most Excellent Ma^tie," begins with "The humble petition of Carew Hervey als Mildmay, one of y^r Ma^ties Officers in the Jewell House, Sheweth that yo^r pet^r was a Servant in the said Office to yo^r most Royal ffather and to yo^r pious grandffather, 36 years or thereabouts," &c. &c., and ends thus: "It is therefore humbly Petitioned to yo^r most sacred Ma^tie That after soe glorious a miracle of mercy from Heaven showed to yo^r most Royall Ma^tie you would bee graciously pleased to cast yo^r Eye of Pitty and favour vpon yo^r ffather's old servant and restore him to his place within yo ffamily as Yeoman of yo My^tics Jewell House, and he shall ever pray," &c. How true it is *Times change and we change with them.* It should be remembered, also, that this humble and even obsequious style was in common use, and characteristic of the period.

We cannot pass on without a reference to Dagnams, the seat of one branch of the family of the Wrights, whose names have for many generations been associated with Kelvedon Hatch, South Weald, Brook Street, and Wright's Bridge. There was also a branch of this family at Cranham. In one of the pathways through the crowded graveyard leading to the entrance of the church at the beautiful little village of South Weald, lies a stone, formerly on the floor of the church, and sacred to the memory of Lawrence Wright, M.D., of Dagnams, who died in 1657.

Dr. Lawrence Wright was physician to Oliver Cromwell and to the Charterhouse. His eldest son and heir, Henry, who was created a baronet in 1660, married the year after his father's death, Anne, the daughter of John, first Lord Crewe of Stene, and sister of Nathaniel, Lord Crewe, Bishop of Durham. Sir Henry Wright died in 1664, at the age of 27, and was buried in the family vault at South Weald. It was during the next year, the memorable year of the Plague, that the stately mansion of Dagnams, in which resided Sir Henry Wright's widow, and her two children, Henry and Anne, was frequently visited by the famous Samuel Pepys, who, as often as his duties would allow him, went to Dagnams to escape the plague. The very interesting diary of that remarkable man, which was not published for nearly 120 years after the author's death, gives to the old house of Dagnams a curious interest. One object Pepys had in making these visits to Lady Wright's was to manage the courtship between Philip, eldest son of Sir George Carteret,* of Deptford, and Jemima, eldest daughter of the Vice-Admiral Edward Montague, Earl of Sandwich,

* Sir George Carteret was Comptroller of the Navy and Governor of Jersey under Charles I.; after the Restoration was made Treasurer of the Navy and Vice-Chamberlain to the king. He represented Portsmouth in Parliament. While Governor of Jersey he afforded an asylum to the Prince of Wales, Mr. Hyde (afterwards Lord Clarendon), and other distinguished refugees. At the Restoration Sir George formed one of the immediate train of the restored monarch in his triumphant entry into London. The next day he was sworn of the Privy Council and declared Vice-Chamberlain. Sir George died 1679, aged 80.

and who married Jemima, daughter of Lord Crewe, and therefore sister of Lady Wright. A few extracts from this diary, showing the history of this courtship and marriage, will not be unacceptable.

On Lord's Day, the 12th of March previous, after dinner at Lord Sandwich's, Sir G. Carteret's son was the subject of much discourse, of whom, says Pepys, "Lady Sandwich hath some thoughts for a husband for my Lady Jemimah." On the 23rd of the following June he writes, "My Lord (Sandwich) did begin to tell me how much he was concerned to dispose of his children, and would have my advice and help, and propounded to match my Lady Jemimah to Sir G. Carteret's eldest son, which I approved of, and did undertake the speaking with him about it upon myself, which my lord liked." The next day Pepys saw Sir G. Carteret upon the matter, which was well received by him, who promised, "that he would do what he possibly could for his son to render him fit for my Lord's daughter, and showed great kindness to me, and sense of my kindness to him herein." The next day Pepys writes: "To Whitehall, where, after I again visited Sir G. Carteret, and received his, and now his lady's full content in my proposal, my Lord Sandwich did direct me to return to Sir G. Carteret and give him thanks for his kind acceptation of this offer, and that he would the next day be willing to enter discourse with him about the business. My Lord, I perceive, intends to give £5,000 with her, and expects about £800 per annum jointure,

On the 2nd of July (Lord's Day), Pepys writes, Sir G. Carteret did send me word that the business between my lord and him is fully agreed on, and is mightily liked of by the King and the Duke of York. On the 9th following, "I took occasion to have much discourse with Mr. Ph. Carteret, and find him a very modest man; and I think verily of mighty good nature, and pretty understanding." . . . "Down to my Lady Carteret's. It is mighty pretty to think how my poor Lady Sandwich, between her and me, is doubtful whether her daughter will like of the match or no, and how troubled she is for fear of it, which I do not fear at all, and desire her not to do it."

"July 14.—I went by water to Sir G. Carteret's, and there find my Lady Sandwich buying things for my Lady Jem.'s wedding, and my Lady Jem. is, beyond expectation, come to Dagenhams, where Mr. Carteret is to go to visit her to-morrow, and my proposal of waiting on him was well accepted, and so I go with him. But L——d! to see how kind my Lady Carteret is to her! Sends her most rich jewells, and provides bedding and things of all sorts most richly for her, which makes my Lady (Sandwich) and me out of our wits almost to see the kindness she treats us all with, as if she could buy the young lady."

"15th.—Mr. Carteret and I to the ferry-place at Greenwich, and there staid an hour, crossing the water to and again to get our Coach and horses over; and by and by set out, and so toward Dagenhams. But L—d! what silly discourse we had as to

love-matters, he being the most awkward man ever I met with in my life as to that business. Thither we come, and by that time it began to be dark, and were kindly received by Lady Wright and my Lord Crewe. . . . To supper, and after supper to talk again, he yet taking no notice of the lady. My lord would have had me have consented to leaving the young people together to-night, to begin their amours, his staying being but to be little. But I advised against it lest the lady might be too much surprised. So they led him up to his chamber, where I staid a little, to know how he liked the lady, which he told me he did mightily; but L—d! in the dullest insipid manner that ever lover did. So I bid him good night, and down to prayers with my Lord Crewe's family; and after prayers, my Lord and Lady Wright and I to consult what to do; and it was agreed at last, to have them go to church together, as the family used to do, though his lameness was a great objection against it. . . . ."

"16 (Lord's day).—Having trimmed myself, down to Mr. Carteret; and we walked in the gallery an hour or two, 'it being a most noble and pretty house that ever, for the bigness, I saw.' Here I taught him what to do: to take the lady always by the hand, to lead her, and telling him that I would find opportunity to leave them together, he should make these and these compliments, and always take a time to do the like to Lord Crewe and Lady Wright. After I had instructed him, which he thanked me for, owning that

he needed my teaching him, my Lord Crewe (Lady Wright's father) came down and family, the young among the rest; and so by coaches to church four miles off; where a pretty good sermon, and a declaration of penitence of a man that had undergone the Churche's censure for his wicked life. Thence back again by coach, Mr. Carteret having not had the confidence to take his lady once by the hand, coming or going, which I told him of when we come home, and he will hereafter do it. So to dinner. . . ." The next day Mr. Carteret and his tutor having to go away, Pepys writes: "Before we went I took my Lady Jem apart, and would know how she liked this gentleman, and whether she was under any difficulty concerning him. She blushed and hid her face awhile; but at last I forced her to tell me. She answered that she could readily obey what her father and mother had done; which was all she could say or I expect.

"July 19th.—To Deptford, where I find all (the Carterets) full of joy, and preparing to go to Dagenhams to-morrow.

"July 20th.—To Deptford, and after dinner saw my Lady Sandwich with Mr. Carteret and his two sisters over the water, going to Dagenhams. . . . I received yesterday a letter from my Lord Sandwich, giving me thanks for my care about their marriage business, and desiring it to be dispatched, that no disappointment may happen therein. L—d! to see how the plague spreads!"

Notwithstanding Pepys had such a dull pupil, yet the courtship and the wedding had to be accomlished in a little over a fortnight. As late as July 24th, only a week before the marriage, Pepys writes, "I find Mr. Carteret as backward almost in his caresses as he was the first day." The affair, however, progressed better afterwards. On the 28th Pepys writes: "Set out with my Lady Sandwich all alone with her with six horses to Dagenhams; going by water to the Ferry. And a pleasant going and a good discourse; and when there, very merry, and the young couple now well acquainted. But L—d! to see in what fear all the people here do live. How they are afraid of us that come to them, insomuch that I am troubled at it, and wish myself away. . . . These considerations make us all hasten the marriage, and resolve it upon Monday next."

"Monday, 31st.—Up and very betimes by six o'clock at Deptford, and there find Sir G. Carteret, and my lady ready to go: I being in my new-coloured silk suit, and coat trimmed with gold buttons and gold broad lace round my hands, very rich and fine. By water to the Ferry, where, when we come, no coach there; and tide of ebb so far spent as the horse-boat could not get off on the other side of the river to bring away the coach. So we were fain to stay there in the unlucky Isle of Doggs, in a chill place, the morning cool, and wind fresh, above two if not three hours, to our great discontent. . . . . We, fearing the canonicall hour would be past before

we got thither, did with a great deal of unwillingness, send away the licence and wedding-ring. So that when we came, though we drove hard with six horses, yet we found them gone from home; and going towards the church, met them coming from church,* which troubled us. But, however, that trouble was soon over; hearing it was well done: they being in their old clothes: my Lord Crewe giving her, there being three coachfulls of them. The young lady, mighty sad, which troubled me; but yet I think it was only her gravity in a little greater degree than usual." Pepys continues: "Thus I ended this month with the greatest joy that ever I did any in my life, because I have spent the greatest part of it with abundance of joy, and honour, and pleasant journeys, and brave entertainments, and without cost of money; and at last live to see the business ended with great content on all sides. . . . Thus we end this month, as I said, after the greatest glut of content that ever I had; only under some difficulty because of the plague which grows mightily upon us, the last week being about 1700 or 1800. My Lord Sandwich at sea with a fleet of about 100 sail, to the Northward, expecting De Ruyter or the Dutch East India fleet." On August 3rd we find Pepys at Dagnams again. Here the diarist records of Lady Sandwich, a womanly characteristic—"Went and took leave of my Lady Sand-

* It may be stated that enquiry has been made at every church within three or four miles of Dagenhams, but no record of the marriage appears in the registers. It probably took place at Hornchurch, South Weald, or Romford.

wich, good woman, who seems very sensible of my service, in this late business, and having her directions in some things—among others to get Sir G. Carteret and my Lord to settle the portion, and what Sir G. Carteret is to settle, into land, soon as may be, she not liking it should lie long undone, for fear of death on either side." The one topic now is the plague, which was beginning to spread rapidly. Death, upon his pale horse, was riding with fearful havoc through the streets of panic-stricken London. Never were quackeries more eagerly bought than then. Pepys writes on the 20th July: "My Lady Carteret did this day give me a bottle of plague-water, home with me." But in spite of the wondrous remedies the plague increased. As many as 4,000 are said to have died in one night. The Plague was not confined to London; it reached Romford and the neighbourhood around. There were 90 burials in Romford in 1665. In 1666 we find in the vestry book an order that the rent be paid for the Pest-house in Collier Row Lane, situate behind what is now called Prospect Place. A servant of one of the Wright's being smitten with the plague, and having made her escape, she was being conveyed in a pest-coach to a pest-house. As this coach was going along a narrow lane it was met by the coach of Sir Anthony Brown, of Weald Hall, who was accompanied by his young brother and some friends. The young man, seeing the curtains drawn close, and thinking there was some young lady within, thrust his head into the carriage, and lo! he saw somebody

looking very ill and in "a sick dress," and, to quote the words of Pepys, "stunk mightily." Seeing who it was, it put "the young gentleman into a fright which almost cost him his life."

Mr. Philip Carteret, afterwards Sir Philip Carteret, serving with his father-in-law, Lord Sandwich, in the great naval engagement off Solebay, 28th May, 1672, was blown up with him in his flag ship, the Royal James. Sir Philip left three children, his third son, Edward, who was Postmaster-general, had the estate of Dagnams devised to him by his first cousin, Anne, daughter of Sir Henry and Lady Wright, and widow first of Sir Robert Pye, of Berkshire, and afterwards of William Rider, Esq. The daughters of Edward Carteret sold the estate to Henry Muilman; in 1772 it was again disposed of to Mr. Neave, who pulled down the old house and erected the present mansion on a different site. Dagnams is still in the possession of the Neave family. Two prints (one scarce) of the old house are in existence.

In 1668 Romford was visited by one of the most daring characters of that or any other age. "One of those extraordinary ruffians who," to quote the words of Sir Walter Scott, "can only arise amid the bloodshed, confusion, destruction of morality, and wide-spreading violence which takes place during civil war." This notorious desperado, who came to Romford to place his wife and son in an apothecary's shop for a time, under the name of Weston, was no other than Colonel Blood, the terror of the Government in the

reign of Charles II. This house was, within the last half-century, occupied by Dr. Weld, when a sad and dark tragedy was enacted within its walls; it is now used as the offices of the Local Board of Health. This bold conspirator—Evelyn says:—"had not only a daring but a villanous unmerciful look" (which his likeness confirms); "a false countenance, but very well spoken and dangerously insinuating." He was also distinguished by a hand of unusual size and power. In Ireland this man had attempted to seize the Castle of Dublin; he stole the royal Crown out of the Tower; he seized and intended to hang the Duke of Ormond. Having taken lodgings in Romford, as Sir Walter Scott informs us in his notes to 'Peveril of the Peak,' he started off on another expedition. This time it was to liberate one of his companions and friends named Captain Mason, who had been apprehended for conspiracy, and was now under guard of eight soldiers, being conveyed for his trial to the Northern Counties. Blood, with three companions, rode off by night to Yorkshire. Near Doncaster he waylaid the party; a fierce conflict followed, which resulted in a barber who had joined the company and two soldiers being killed, and the rest wounded. Blood himself in this struggle was three times unhorsed, received five bullets in his body, and a terrible blow between his eyes with a discharged pistol that was flung at his head. He, however, liberated his friend, and probably returned to Romford, where he remained concealed until his wounds were

cured, and the hue and cry against him and his accomplices had somewhat subsided. During this time, Scott states that Blood affected to practise as a physician, under the name of Ayliffe. And yet, through fear or something else, Charles II. not only pardoned this audacious character, but gave him a pension of £500 a year.

In 1676 died Carew Hervey Mildmay, in his eighty-second year, and he was buried at Romford on the 8th of August. He seems to have settled part, at least, of his landed property on his son Francis, some years before his death. Francis Hervey Mildmay, who now succeeds his father for the next twenty-seven years, is the owner and occupier of the old mansion of Marks.

Sir John Bramston, K.B., in his *Autobiography* p. 126, 127, relating a quarrel between the Earl of Oxford and himself, states that "his brother Francis, then a member of the Middle Temple, being Steward of Rumford and a Justice of Peace in the Countie, compleint was made to him and Mr. Francis Mildmay, a Justice likewise in the Countie and libertie of Havering too, that a rape had binn committed on a young woeman by one of the troopers quartered in the towne (as was the whole troope of the Earle of Oxford), and this partie compleined of one of them. The Justices, having taken the information, sent for the trooper." The officers came and insisted "upon their being exempt from the jurisdiction of the Justices, and punishable only by marshal law, and refused to

deliver up the man." The earl held with the officers, and, among other things, the earl asked Bramston, "*Where were your gownes when the king's head was cut off?*" Upon which the other retorted, "*In troth my Lord, the gownes were, I thinck, where the swords were—fast a' sleepe.*" Complaint being made to the king by the Earl at Oxford, the Earle of Clarendon, then Lord Chancellor, interposed, and sayd, "The Justices were in the right as to the jurisdiction."

We find the name of Philip Peck associated with two curious entries in the vestry book, which are well worthy of notice. The first, which was entered on the 19th of April, 1681, would be anything but gratifying to those who were poor and proud. It is as follows: "It is likewise ordered that no pensions or allowance shall be given by the Church Wardens and Overseers of the poor on Romford side to any poor people of the same side, that have not badges and do constantly wear them on the outside of their arms. And if any be distributed by them or any of them Contrary to this Order, that such distribution shall not be allowed upon their accounts. And it is further ordered that the Church Wardens and Overseers shall in their respective accounts yearly at Easter give account of what badges they have given out to any poor people and to whom, and what they have remaining in their hands." Among the signatures to this entry are those of Francis Hervey Mildmay (Church-Warden), and Philip Peck (Minister).

This humiliating regulation, which would now be

resisted by the meanest recipient of alms, was no doubt really more kind and beneficial than that indiscriminate dispensing of charities, which tends to foster idleness and improvidence, and thus increases the penury that it professes to diminish.

The other entry is interesting, as it shows that Romford had not yet grown out of a belief in a superstitious practice, which originated in the days of the Confessor, and had survived all changes since; or, as Macaulay puts it, "had come down from the darkest of the dark ages to the time of Newton and Locke." The following is the entry: "A register of the Certificates given by Mr. Philip Peck, Minister, and y^e^ Churchwardens at Romford according to y^e^ order made at the Court at Whitehall the 9th day of January, 1683, Concerning persons afflicted with y^e^ disease Called the King's Evill, in order to their being touched by his Maj^sty^ to the end they may be healed."

Among the six certificates granted are the following: "One Certificate for Samuell Gillman, about three years of age, one of y^e^ younger Sonnes of Mr. Thomas Gillman of Rumford, Mercer, dated March y^e^ 18th, 1683." Thomas Gillman, who had inscribed on his flat stone in Romford Churchyard a shield-of-arms, died March 4th, 1715, aged seventy-six.

"One Certificate for Francis Emes, the son of Mr. Richard Emes, late of Rumford, Decs^d^ and of Susan his wife." Richard Emes was landlord of the Crown Inn, and son of the Richard who had purchased

Gidea Hall. He was buried at Romford, 22nd October, 1683. The mother lived till July, 1715. Francis, for whom the certificate was given, was buried March 7th, 1715.

"One Certificate for Lawrence Walker of y^e^ Kings Head in Rumford, Inn-holder, dated y^e^ 27th day of March, 1686."

That voluminous writer of the 16th century, Andrew Borde, in his Breviary of Health, which contains an account of all diseases and their remedies, says, in reference to the King's Evil, "For this Matter, let every man make Frends to the Kinges Majestie, for it doth perteyne to a kinge to helpe this infirmitie by the grace of God, the which is given to a Kynge anoynted."

A proclamation of King James, which is given in Rushworth's Historical Collections, part 2, vol. 1, shows that the modern Solomon fully believed in the efficacy of the royal touch. It begins as follows: "Whereas by the Grace and Blessing of God, the Kings and Queens of this Realm for many ages past, have had the happiness by their Sacred touch, and Invocation of the Name of God, to Cure those who are afflicted with the disease called the King's Evil; And his Now Most Excellent Majesty, in no less measure than any of his Royal Predecessors, hath had good success therein; and in his most gracious and pious disposition is as ready and willing as any King or Queen of this Realm ever was, in anything to relieve the distresses and necessities of

his good subjects, &c., &c." No king, perhaps, exercised this prerogative oftener than Charles II., who is said to have touched, in the course of his reign, 100,000 persons. In 1684 several afflicted with this so-called disease were trampled to death by the throng seeking the royal cure. It is left on record by one of the king's surgeons that on one occasion Charles touched a scrofulous Quaker, and made him a healthy man and a sound Churchman in a moment. The ceremony was a very solemn and imposing one, and in some respects was not very agreeable to the gay king. The days on which this healing miracle was to be wrought having been fixed by the Privy Council, was then solemnly notified by the clergy in all the parish churches throughout the kingdom. At the appointed time grave divines, in full canonicals, stood round the royal canopy. The surgeon of the royal household introduced those who had come to be cured, and the sacred service was then performed. The form of service on these occasions was not, it appears, always the same. In the prayer-book of the reign of Anne there is first a prayer, then a portion of the 16th chapter of St. Mark, beginning at the 14th verse, then a short invocation and the Lord's prayer. After this the infirm persons were brought one by one to the queen, upon their knees, and as every one was presented, and while the queen was laying her hands upon them, and putting the gold about their necks, the chaplain that officiated, turning himself to her majesty, said, "God give Blessing to this Work, and

grant that these sick persons on whom the Queen lays her hands, may recover, through Jesus Christ our Lord." In early times the service was more elaborate. One of the earliest remembrances of Dr. Johnson was being touched by Queen Anne for the King's Evil. Doubtless the gold coin hung round the neck by royal hands, was an inducement to many to submit to this ceremony who were not much troubled with the disease.

Shakspeare, in Macbeth, act iv., sc. 3, refers to this royal power of healing benediction :—

> but strangely-visited people,
> All swoln and ulcerous, pitiful to the eye,
> The mere despair of surgery, he cures;
> Hanging a golden stamp about their necks,
> Put on with holy prayers.

Gooshays, at this time, was owned by William Mead, son-in-law to the celebrated George Fox, the founder of the Quakers. During the last years of the life of this remarkable man, whose strange face, strange chant, immovable hat and leather breeches, were known, Macaulay says, all over the country, and who considered it an act of worship to the god of War to call the third month in the year *March*, and paying homage to the moon to name the first day of the week *Monday*, often visited his son-in-law at Gooshays. In vol. 2 of Fox's Journal, page 480, Fox writes, "When I had stayed about a month in London, I got out of Town again, For by reason of the many Hardships I had under-

gone in Imprisonment and other sufferings for Truth's sake, My Body was grown so infirm and weak that I could not bear the closeness of the City long together; but was fain to go a little into the Country where I might have the benefit of the fresh air. At this time I went with my Son-in-law, William Mead, to his Country House called Gooses in Essex (about thirteen miles from London) where I stayed about two weeks; and among other services that I had there, I writ the following Paper; being *A Distinction between the True Offering and Sacrifice, and the False in the Old and New Covenant.*" This was in the year 1687. And later on he writes, "I returned to Waltham that night and the next day went with some friends to Gooses, which is William Meads House in Essex. Here I stayed some weeks and was not idle, but often visited the Meetings thereabouts, And betwixt Meeting and Meeting I writ many things for spreading of Truth, and for the opening Peoples Understandings."

The last entry in Fox's Journal respecting Gooshays is dated the 14th of the second month, 1690. Of this the following is an abstract: "Then being a little refreshed with being in the Country, I went back to London, where I tarried, labouring in the Work of the Ministry, till the Middle of Ninth Month; at which time I went down with my Son Mead to his House in Essex, and abode there all the winter. During which time I stirred not much abroad, unless it were sometimes to the Meeting to which that family

belonged, which was about Half a Mile from thence. But I had Meetings often in the House with the Family, and those friends that came thither. Many things also I writ while I was there. . . . One was an Epistle to the Quarterly and Yearly Meetings of Friends in Pennsylvania, New England, Virginia, Maryland, the Jerseys, Carolina and other Plantations in America." George Fox died in November of this same year.

Before leaving the 17th century, I may add that in June, 1692, William King was ordained as the pastor of a Nonconformist Church at Romford. The ordination service has a special interest, inasmuch as it was the first public service of the kind, among Protestant Dissenters, after the passing of the Act of Uniformity. It took place in Dr. Annesley's Meeting-house, Little St. Helen's, which continued to be used as a place of worship for another century, and associated with noble names. One of the ministers ordained at that time was Edmund Calamy, then but a youth, afterwards the well-known Dr. Calamy. The most prominent personage in that ordination service would be the aged minister of the congregation worshipping there, Dr. Samuel Annesley, the grandfather of John and Charles Wesley.* The present pastor of the Congregational Church in Romford (the Rev. F. Sweet) is about the fourteenth in succession

* A small Latin copy of Thomas-a-Kempis, printed in 1629, and which was the pocket companion of Dr. Annesley, is in the possession of the author. This book was given by John Wesley to the great great-grandmother of Mrs. Terry.

from William King, who was ordained in the Old Meeting House of the minister ejected from Cripplegate.

In 1703 died Francis Hervey Mildmay of Marks. He was 73 years of age—as the entry of his baptism in the register is dated October 28th, 1630. In his will, dated 22nd July, 1701, there is a pleasing exhibition of brotherly kindness to an afflicted sister, who was deaf and dumb, which deserves to be remembered. After expressing his wishes in reference to his burial in the following words:—"My body to have a decent buryall in St. Edw: Chappell in Romford, in the Vault there belonging to Marks amongst my dear Relations there, and to rest and sleep untill my Lord and Saviour Jesus Christ shall awake it at His most glorious appearing"; he goes on to make provision for his "dear wife, Mrs. Matthew Mildmay, and his numerous children;" and then comes the following:—"To my dear sister, Elizabeth Mildmay, £50 a year, and I desire my dear wife and son, Carew Mildmay, and all the rest of my children, to be carefull of her, and very kind to her, as they will answer it at the great Day of Judgement; let her allwayes live with one of you; trust her not alone, nor with strangers; provide for (her) allways a kind and carefull Maid, one that may please her. I give her also the furniture of her Chamber at Marks during her life. I give her a Diamond Ring of £10 value to wear in remembrance of me." He gave money to the poor of Collier Row Ward and Romford Town

Ward, to be distributed the day after his burial. His deaf and dumb sister survived her affectionate brother about seven years. She died at the age of 80, and was buried in the family vault May 9th, 1712.* Francis Mildmay was succeeded by his son, Carew Hervey Mildmay, who was owner of Marks for the next forty years.

In 1707 died at Pirgo, Edward Cheeke, Esq., son of Thomas Cheeke, Lieutenant of the Tower in the reigns of Charles II. and James II., and of Letitia, granddaughter of Francis, fourth Earl of Bedford. It was to this Edward Cheek that Strype dedicated his *Life of the Learned Sir John Cheke, Kt.* Of Edward's children by Anne, daughter of Sir William Ellys, of Nocton, Co. Lincoln, one (posthumous) died in infancy; the elder, Edward, and the last male representative of this branch of the Cheeke family, died a minor in February, 1713. He was buried with his ancestors in the Chapel at Pirgo. Pirgo, with the other estates came to his father's only surviving sister Anne, widow of Sir Thomas Tipping, of Wheatfield, Co. Oxford, Bart., who died 1718. Lady Tipping lived at Pirgo, and died there January 20th, 1728. She was also buried in the chapel belonging to the house at Pirgo. Anne Tipping, who was a benefactress to Havering, in founding a school there, left two

* The following is the entry of her burial in register:—May 9, Mrs. Eliz. Mildmay, from Marks, Virgo, aetatis suae, 80, Vide Registerium de baptis: 1632, Jan. 7, fuit Surda and Muta totâ Vitâ. In the duplicate register the date of burial is given as May 10. This only shews that she was buried in the night.

daughters, Letitia and Katherine, and, upon a division of the family estates, Pirgo fell to the lot of the younger, who married Thomas Archer, of Umberslade, Warwickshire, who in 1747 was created Baron Archer. Lady Archer died July 20th, 1754, and Lord Archer in 1768. The Pirgo estate remained some time longer in the Archer family, but the old mansion was pulled down about 1770. In the chapel within the ancient structure reposed the bodies of the Greys, the Cheekes, and the Archers. On the tomb of the Greys were the effigies of Sir John kneeling, with his four sons, and his lady standing with her four daughters. But, at the demolition of the house and chapel at Pirgo, the dead interred there were removed, with their monumental stones, to Havering Church. Old Havering Palace is gone, and the Pirgo Palace of former days, around which cluster so many memories of the olden times, is also gone. And though still beautiful for situation is the modern mansion that stands upon the ancient site, we will bid it farewell.

In the vestry book there is an entry made in 1715 bearing upon the Ecclesiastical Peculiarity of Romford and the Liberty of Havering. It is as follows:— "We, John, Lord Bishop of London, having cited our clergy and others of the Deaneries of Ongar and Barking to undergo our primary Visitation, to be holden on the 10th day of Sep., 1715, in the Chapel of Romford, do hereby, at the instance of the Rev. Thos. Roberts Clerke, M.A., Vicar of Hornchurch, declare that we do not claim of right any jurisdiction in or

near the said Church or Chapel, or intend any encroachment on the peculiar jurisdiction of New College, in Oxford, in the Liberty of Havering-de-la-Bower. Witness our hand, this 9th day of Sep., in the year of Our Lord, 1715. Joh. London."

This bishop was John Robinson, who was translated from Bristol to London, to succeed Bishop Compton, who died 1713.

In connection with the above somewhat anomalous disclaimer of the Bishop of the diocese to any right of jurisdiction within this Liberty, I may explain the ecclesiastically *sui generis* position of Romford in particular. The whole Liberty of Havering was formerly one ecclesiastical and civil parish, namely, Hornchurch, but it has for many years been divided into three distinct parishes of Hornchurch, Romford, and Havering, for the purpose of maintaining their respective poor and other parochial objects; but for all ecclesiastical purposes there is still but one mother parish, namely, Hornchurch, except that Havering and St. Andrew's, Romford, have been recently separated therefrom and made into new parishes for all ecclesiastical objects; and in the case of Havering for lay purposes also.

Ecclesiastically, the church or chapel of Romford is but a Chapel of Ease to Hornchurch; and any incumbent legally instituted and inducted to Hornchurch might claim to be vicar of Romford also; but the vicars of Hornchurch are neither instituted nor inducted, but hold their appointment by an

agreement with New College, Oxford, and the terms of this agreement debar such claim. The vicar of Romford is also appointed by New College, and is practically independent of Episcopal jurisdiction, inasmuch as he is neither instituted nor inducted by a bishop, and is not liable for Ecclesiastical dilapidation, or to pay visitation fees or other dues. He is responsible to New College, and *it appears to* New College *only ;* and his responsibility is defined by the terms of the covenant with that college, under which he holds his office. The terms of such covenant are evidently variable. Under the Commonwealth the vicar of Romford received £45 per annum ; Archdeacon Grant enjoyed a lease of the vicarial tithes ; the vicar who succeeded him received an annual payment on condition of discharging the cure of the *quasi* parish by means of a sufficient staff of clergy. The present vicar, the Rev. G. F. Price, M.A., is appointed to his office for life, provided that he shall by himself, or a fit curate, officiate in the chapel of Romford and Noak Hill, and properly administer all rites. In this covenant there is no other provision made for any penalties in the case of the non-fulfilment by him of duties, or in the case of any irregularities ; and it seems that he is neither obliged to reside in the so-called parish, nor debarred from holding a benefice elsewhere. Such is the state of things in the Established Church. For years together, in former days, the vicar of Romford has been non-resident, his duties being performed by

curates in charge. One vicar, even in the present century, lived on the continent the whole period that he was the appointed vicar of this town. And there have been times when the ministerial duties of those who had taken upon themselves the cure of souls in Romford, have been left to be performed by men whose moral and social character has been totally out of keeping with the spiritual functions they undertook to discharge. The Bishop of the Diocese has been seen, with a number of candidates for confirmation, standing at the gate of St. Edward's Church, unable to get admission, because the vicar, for some reason or other, has taken away the key of the church, and the bishop has had to proceed to Hornchurch to perform the confirmation service there. These, I know, are extreme cases, but such cases were possible, without the possibility of being interfered with by Episcopal authority. And the safeguards against a repetition of the like are more in the social and moral improvement of the times, than in any legislative provision, either ecclesiastical or civil.

In the first quarter of the last century lived at Romford the beautiful Mary Braund, celebrated in her day as the Belle of Essex. At the age of seventeen she married Champion Branfill, of Upminster Hall, from the walls of which old mansion her lovely portrait, by Kneller, still smiles on us as we gaze upon it. When the family vault at Upminster was opened a few years ago, a friend of the author saw the leaden coffin, corroded by age, which contains the mouldering remains of her who was once called the Belle of Essex.

Romford was also familiar with another celebrated beauty, whose charms were in full bloom, when the Belle of Essex had passed her best—I mean the beautiful Mary, Duchess of Ancaster, who lived at Havering, and would often be seen passing through the streets of Romford.

We have come to the last days of the old Gidea Hall, long the home of worth and learning. After the Burches and the Hothersalls, the Gidea Hall property came into the possession of Sir John Eyles, who was Lord Mayor of London in 1688, and was knighted by James II. His nephew, Sir John Eyles, Lord Mayor of London in 1727, and member in several Parliaments, was the last owner of the old house. He took down the ancient mansion of the Cooke family and erected the present mansion, which was further enlarged by a subsequent owner, Richard Benyon, Esq. But as this does not belong to Old Romford we need not enumerate the various owners of this modern house.

In 1743, died at Marks, Carew Hervey Mildmay, aged eighty-five. He was buried May 1st in that year, and was the last member of the Mildmay family interred in the vault at Romford. One of his sons was baptized at Romford, April 6th, 1692, as Humphrey Hervey Mildmay, and at the age of fourteen he became the husband of Letitia, heiress of Holiday, or Halliday Mildmay, of Shawford House, Twyford, in Hampshire, and grandson of Sir Henry Mildmay of Wanstead and Stoke Newington, Master of the

Jewel house. His fine Jacobean mansion is still standing on Newington Green, and the name is perpetuated in Mildmay Park.* The family at Marks having determined on the marriage of the heiress of Holiday Mildmay with one of her cousins, Carew (of whom we shall speak again) or Humphrey, the two brothers were brought to her while yet a child to choose one of them. Humphrey, being the one whom they wished her to select, was dressed in fine clothes, and, child-like, the little heiress of Shawford House chose the one who looked the best. Either one or both of the youthful pair were sent to school after the marriage. Carew Hervey Mildmay, the elder brother of Humphrey, and owner of Marks for many years, was baptized at Romford, March 6th, 1691. In his youth he was appointed private secretary to Henry St. John Lord Bolingbroke, then Secretary of State. When young Mildmay waited on his lordship to learn the day on which he was to enter upon his duties, Bolingbroke, having named a day, called him back, saying, "By-the-bye, I shall be drunk on that day, you had better come the

* Sir Henry Mildmay, of Wanstead, was one of the judges which condemned to death Charles I. For this the "grateful wretch," as Bramston calls him, was afterwards adjudged, with others, to be drawn on a hurdle to Tyburn, and under the gallows, in a sledge, yearly, on the 30th of January. Pepys, under the date of Jan. 27th, 1662, has the following entry in his Diary:—Going to take water [upon Tower Hill, we met with three sleddes standing there to carry my Lord Monson, and Sir H. Mildmay, and another, to the gallows and back again, with ropes about their necks; which is to be repeated every year, this being the day of their sentencing the King.

next." Such an utterance from a Secretary of State in these days would soon be known throughout the land, and would shock the moral sense, of by no means too sober, England.

In the vestry book in 1745 is the following entry: "Use of Pew in Chancel confirmed to Carew Hervey Mildmay, Esq." In 1741 is an entry showing economical tendencies in the churchwardens. "Ord that the Surplice be washd but 18 times in one year, commencing from Easter Next."

About the middle of the last century, at the time the Rambler came out in separate numbers, there was in Romford a club, called the Bowling-green Club, the members of which met every Saturday evening during the summer months. The characters portrayed in the Rambler, to wit, Leviculus, the fortune-hunter; Tetrica, the old maid; Mrs. Busy; and others, so exactly fitted the members of this club that they came to the conclusion there was a traitor among them, who was amusing the world at the expense of the rest. As the authorship could not be ascertained by an inquisition among the members, the publisher was written to, who informed his indignant interrogator that one Samuel Johnson was the author. This information failed to calm the anger of the aggrieved members of the Bowling-green Club. The name of the curate at Romford was Samuel Johnson, and had he their pastor been guilty of such a libel! Away, in high dudgeon, they went to the curate and charged him with the deed. In

vain did the poor man protest his innocence. Samuel Johnson was the author, and who else could it be. To clear his character, and save himself from persecution, the curate rode off to London to learn the truth, and on his return he was able to assure the enraged wiseacres of the Bowling-green Club that there was another Samuel Johnson in the world beside the curate at Romford, and that it was he who had woven these caps, which they of their own account had put on, and were then annoyed at the ridiculous appearance that they gave them.

About this time the vicar of Romford was Dr. Gloster Ridley, whose worth was far in advance of the meed that it received. Gloster Ridley, who was a collateral descendant of Bishop Ridley, the martyr at Oxford, was born in 1702 on board the *Gloster* East Indiaman, to which fact he was indebted for his name. In his earlier days he cultivated an acquaintance with the Muses, and thus laid the foundation of those elegant and solid acquirements for which he became afterwards distinguished. In his youth he had strong theatrical tendencies, and was urged to quit the pulpit for the stage. Notwithstanding his talents, for a great part of his life he had no other preferment than the small college living of Weston in Norfolk, and the donative of Poplar, where he resided. To these his college (New College, Oxford) added some years afterwards the chaplaincy of Romford. "Between these two places (says Ridley) the curricle of my life had rolled

for some time almost perpetually upon post-chase wheels, and left me not time for even the proper studies of economy, or the necessary ones of my profession." He was not, however, ambitious, and he enjoyed what was by him more highly esteemed than preferment—the friendship of distinguished men—among whom especially was Bishop Lowth. Dr. Ridley wrote the Life of Bishop Ridley, a work in which he proved himself to be an able advocate of the Reformation. Archbishop Secker, who appreciated the literary merits of Ridley, honoured him with the degree of D.D., and selected him to write a reply to the author of the *Confessional*. He was afterwards rewarded by the Archbishop with a prebend of Salisbury. In his old age Dr. Ridley was employed in the drudgery of transcribing the Syriac Testament from one character to another. He died in 1774, worn out with cares and infirmities, and his learned friend, Bishop Lowth, composed the epitaph which was placed upon his monument in the church at Poplar, where he was interred.

At Romford the father was succeeded by his son, James Ridley. His name several times occurs in the Romford register. James Ridley was the author, among other literary productions, of the 'Tales of the Genii.' While attending his duties as chaplain to a marching regiment at the Siege of Belleisle, before he came to Romford, he laid the foundation of a disorder of which he died in 1765. He had only finished the last number of the 'Tales of the Genii,' the very

month of his decease. The record of his burial at Romford is dated March 1, 1765. On the 29th of the following May is the baptismal register of "Mary Judah, daughter of the Rev. Mr. James Ridley, and Ann, his wife."

On Tuesday, September 8th, 1761, the Queen of England for the next fifty-seven years, the Princess Charlotte of Mecklenburgh-Strelitz, came to the town of Romford on her way to be married to George III. After a tedious passage of eight days, which her royal highness did her best to beguile with the harpsichord, she reached Harwich early on Monday morning, the 7th of September. Proceeding to Colchester in the afternoon, the Princess took refreshments there, and thence went on to Witham and stopped at the house of the taciturn Lord Abercorn. Next morning, leaving what Horace Walpole calls this "palace of silence," her highness reached Romford about twelve o'clock, and here she stayed for a short time to drink coffee at the large square house in High Street, nearly opposite Mawneys Lane, at that time occupied by Mr. Dutton, and now by Mr. Way. At Romford the king's coach and servants met her. Upon her departure from Mr. Dutton's, where she was waited upon by the king's servants who had come to meet their future queen, her royal highness entered the king's coach, accompanied by the beautiful Duchesses of Ancaster and Hamilton, the royal coach being preceded by three other coaches, in which were the attendants of the

princess. Her highness reached St. James' soon after three o'clock, and was received at the garden gate of the palace by the royal family, and in the garden the king first saw his affianced bride. At the first sight of the palace, Walpole, who was present, says the princess turned pale. In the evening of the same day the marriage took place, about 10 o'clock, the ceremony being performed by the Archbishop of Canterbury, the bride being attended by six dukes' daughters as bridemaids, her train supported by the daughters of six earls, and she herself preceded by one hundred and twenty ladies in dresses extremely rich. After the marriage ceremony there was a drawing room held, but no presentations. The royal pair retired about two o'clock. London was gaily illuminated. The next day a most brilliant levee was held at St. James' Palace. For a graphic description of the arrival of the queen, and her progress to London, the wedding, and account of the young queen herself, see Horace Walpole's letters to Conway, and Sir Horace Mann.

In 1784 died at the age of 93, Carew Hervey Mildmay, of Marks. In addition to Marks, this gentleman, the last of the Mildmays, had a seat called Hazel Grove, in the parish of Queen Camel, Somersetshire, which in 1690 was left to his father by Humphrey Mildmay, Esq., in whose will is this entry :—

"I give and deliver vnto my loving Cosin Carew Hervey als Mildmay of Markes, in the parish of Hornchurch, in the County of Essex, Esq., and to his heirs, All my Mannors, Lands, Tene-

ments, and Hereditaments whatsoever, with the Appurtenances, situate lying and being in the Counties of Somerset and Essex and elsewhere."

On the death of his father in 1743, this property accordingly fell to the eldest son, who spent some months of the year at this estate. The hale old gentleman used to ride to and from Marks in the family coach and six. On one occasion his only surviving daughter Anne, dreading the long and tedious journey from Somersetshire to London in the lumbering family coach, requested permission to travel in a post-chaise. The request was granted, but alas! when the post-chaise overtook the coach dragging along the heavy roads, the old gentleman would not allow it to pass his own grand equipage, and so his disappointed daughter had the mortification of following in the rear of the coach all the way to London. Carew Mildmay, who in his snuff coloured suit was well known to the Romfordians a hundred years ago, possessed a vigorous constitution such as is rare in this more effeminate age.

Horace Walpole, in a letter to George Montague, dated April 5th, 1765, writes :—" Mr. Chute has quitted his bed. * * * He was near relapsing, for old Mildmay, whose lungs, and memory, and tongue will never wear out, talked to him tother night from 8 till half an hour after 10 on the Poor bill."

Mr. Mildmay was fond of company and dinner parties, and many a celebrated character was doubtless a guest at the old mansion, which was even more than

a century ago an antiquarian curiosity. In a letter dated September 12th, 1775, from General Oglethorpe, the founder of Georgia, to Dr. George Scott, F.R.S., the old general, who was then living at Cranham Hall, within five miles of Romford, says:—"We are to dine by invitation at Mr. Mildmay's on Thursday, and see Old England; for Marks is what England was three hundred years ago, and most worthy the contemplation of an antiquarian."* The host and the guest were rare specimens of hardy old age; Carew Mildmay was about 84, and General Oglethorpe 85. Ten years after this, 1785, and within three months of his death, Horace Walpole again writes about the general:—"His eyes, ears, articulation, limbs, and memory would suit a boy, if a boy could recollect a century backwards. His teeth are gone; he is a shadow, and a wrinkled one; but his spirits and his spirit are in full bloom."

With Carew Hervey Mildmay passed away the last surviving male descendant of the Mildmay family, the rapid extinction of which, in its numerous branches, is a remarkable fact. In the reign of James I. no less than nine families of the name (all springing from one stock) flourished in the county of Essex; not to mention branches elsewhere; yet, with the death of Carew Hervey Mildmay of Marks and Haslegrove,

* Those who are familiar with the second Court of Haddon Hall may well imagine the appearance which Marks would present to one standing within the quadrangle. Indeed there are very many points of resemblance between Haddon Hall and Marks.

the last male representative of the family had gone the way of all the earth. Considering that the great house of Mildmay was, in the main, built upon Church property, those who are believers in Spelman's theory may find, in the later history of this family, materials for further illustrations to Spelman's *History and Fate of Sacrilege*. Minds less credulous may see a better reason for the extinction of this house in the numerous intermarriages of the family. The Mildmays had gone, and the old mansion, which the family occupied for 160 years, and which stood through the Wars of the Roses, was soon to go also. In an account given of Marks in *The Beauties of England and Wales*, under Essex, it is said that the hall was falling to decay, and had then (1803) been uninhabited many years. It was regarded with a superstitious awe by the peasantry in the neighbourhood, who talked about the mysterious underground passages, haunted with ghostly apparitions which "held midnight revel in the ruin'd hall." These, however, were all put to the rout in 1808, when the old house was taken down and the materials dispersed. The old hall is entirely gone, and "like the baseless fabric of a vision, left not a wrack behind." The very ground on which the mansion stood is now a stack yard. There are now only traces of the moat, and of the walled gardens and bowling green, some of the more important outbuildings remain, and the old kennel, which once housed Sir Gawin Hervey's beagles, bequeathed

to Bishop Harslet, exists as a ruined cottage. And there are also traces of the old private road once leading from Marks to Romford (leaving Mawneys to the right) and coming out into Collier Row Lane, nearly opposite the present Church Lane. By this road the Mildmays came into Romford. John Tyler, Esq., who died aged 90 in 1858, used to say that when he was living at Pigtails, he often saw as many as six coaches coming from Marks on a Sunday morning, bringing to Romford Church old Carew Mildmay and his numerous guests. But the rookery and the chestnut trees have all disappeared. The park, once thickly studded with noble trees, of which tradition states that the last Carew Mildmay was extremely proud, has been converted into fields, The very name of Marks has passed away and is forgotten, and the once lordly domain is now only known as the Warren Farm. Carew Hervey Mildmay, who was buried at Sherborne, left the reversion of the whole of his property to Jane, granddaughter of his brother Humphrey, and wife of Sir Henry Paulet St. John, of Dogmersfield, Hants, who assumed by royal permission in 1790 the surname and arms of Mildmay. From him descends the existing family of St. John Mildmay. Lady St. John Mildmay, the last representative of her ancient race, died in 1857, aged 93. The Marks' Estate was sold to the Crown in 1854.

As the Mildmays descended the hill from Marks towards Romford, they would see in the valley to the left a mansion which still remains enclosed in its

pleasant park, and now called Marshalls. This house has from its beginning been well inhabited ; but space forbids our entering into its history. During one part of the 17th century it was occupied by a gentleman named Thorowgood, of the family of that name which succeeded the Legatts at Hornchurch Hall. About sixty years ago it was owned by the well-known banker, Rowland Stephenson, whose Sunday parties there are still remembered. Marshalls is now occupied by Ralph George Price, Esq., J.P.

Before leaving the eighteenth century we may give a passing notice to a famous Romford character who died about 1799. A more eccentric being we can scarcely imagine than James Wilson, the corpulent butcher of Romford. He was very fond of, as well as proficient in, psalmody, and on a Sunday, before the services commenced, he was in the habit of entertaining himself and the congregation with singing psalms by himself till the minister came into the desk. On the last fast day before his death he never quitted the church between the morning and evening services, but repeated the Lord's Prayer, and sang psalms from pew to pew until he had performed his devotions in every pew in the church. Wilson was no less remarkable for the peripatetic fashion in which he took his meals. He would frequently take a shoulder of mutton in his hand, a lump of salt in the bend of the arm in which he carried the joint, and with a small loaf and a large knife, would walk up and down the street till he had

consumed the whole of his provisions. He was excellent at penmanship; of his caligraphic skill Wilson has left evidence in the Romford vestry book, where his autograph frequently occurs. Even his meat bills were exquisitely penned, but as fantastical as they were skilful. The top line, perhaps, would be in German text, the second Roman print; beef would be in one hand, mutton in another, veal in another, lamb in another, and not two kinds of meat written in the same colour. Notwithstanding his singularities, James Wilson was much respected for his integrity and genuineness of manners.

On the east side of the road leading from Havering to Romford, and about a quarter of a mile from the former, is a stately mansion, commanding an extensive and delightful view of the Thames and surrounding country, and called Bower House, and now occupied by C. P. Matthews, Esq. At the close of the last and beginning of the present century it was the seat of Sir John Smith Burges, who was created a baronet in 1793, but dying *sine prole* in 1803, the baronetcy expired. Sir John placed in the hall of this mansion a stone which had been taken from the ruins of the old palace, with the arms of Edward III. on it, and the following inscription by J. Baynes, Esq., who built the house in 1729?—

"E Reliquiis Acdis Regalis de Havering Bower
in summitate collis sitae,
Hoc fundavit domicilium Johannes Baynes

Serviens ad Legem, . . .
ut in otia tuta recederet,
et sibi et amicis suaviter vacaret
A.D. 1729."

On the 2nd of October, 1801, Bower House was visited by her royal highness Charlotte Caroline Augusta, Princess of Wales, on her way from South-end to London, accompanied by her governess, the Countess of Elgin, and suite. The princess was then a promising, high-spirited child of only six summers.

In 1811, June 15th, an Act was passed for inclosing and dividing the commons and waste lands in the parishes of Hornchurch, Romford, and Havering, within the manor and Liberty of Havering-atte-Bower, in the county of Essex. The commissioners appointed to carry out this provision were John Trumper, of Harefield, gentleman, Middlesex, and Abraham Purshouse Driver, Kent Road, Surrey, gentleman. The commons affected by this Act were Romford Common, containing 289 acres; Collier Row, 266 acres; Noah Hill, 263. Havering Plain, 233 acres; and sundry smaller pieces of common, amounting to 95 acres. Total, 1,155 acres. Of this one-sixteenth belonged to the Crown, as lord of the manor. Some was sold to defray expenses, another considerable portion was occupied by the roads, and the residue was divided among the owners of the adjacent estates. New roads, however, were made, one over Collier-row Common, and another over Harold-wood Common; and a clause was inserted in the Act to empower the

commissioners to take enclosed ground on each side of the public roads to widen them. Before this, most of the roads in the Liberty were very narrow, some only 15, others, even, only 10 feet wide; but the people, notwithstanding, were deprived of a benefit which they had long enjoyed; their liberty within the so-called Liberty was curtailed without adequate compensation, thus, doubtless, suggesting to the minds of some the sentiment expressed in the lines—

> "The fault is great in man or woman,
> Who steals a goose from off a common;
> But who can plead that man's excuse,
> Who steals the common from the goose."

In the earlier part of the present century Romford was a military town. Barracks of wood were erected in 1795 on the site of what is called Barrack Ground. The Prince of Wales with his staff was present on the occasion of a grand review of troops on Romford Common. The whole county rang, it is said, with the exploits of that famous day. The Romfordians were fired with martial enthusiasm, as it was generally expected that Bonaparte would land somewhere on the Essex coast. Everybody, we are told, seemed willing "to shoulder a musket, and to fight for the honour of something or other." Romford had also its volunteer corps, which were once inspected by the Duke of York. Among the officers who were resident in Romford in its military days may be

mentioned the afterwards illustrious Lord George Bentinck, whose house was in the London Road.*

In August, 1821, the broken-hearted Queen Caroline was carried in a hearse through Romford to be conveyed to Brunswick for interment. Great excitement in Romford prevailed that day. The town was crowded with people, although there was a drenching rain. The cortége reached Romford late in the afternoon, and the funereal procession did not start again on its mournful way till late at night, when the rain had ceased and the moon had mounted the sky. The inhabitants carrying torches, escorted out of the town the hearse, containing the coffined remains of the queen, who had two or three weeks before been indignantly refused admission—in her royal character—to her husband's coronation.

At the beginning of this century there were living in this Liberty two characters of note, but of very

* Lord George Frederick Cavendish Bentinck, second son of the fourth Duke of Portland, was born in 1802. After leaving the university he obtained a commission in the Guards, and in this corps he rose to the rank of captain. He was in his younger days private secretary to his uncle, George Canning, during his premiership in 1827, and in 1828 was M.P. for King's Lynn, which borough he represented for twenty years. After the passing of the Reform Bill he joined the Conservative party. In 1846 when Sir Robert Peel gave in his adhesions to Free Trade, and the Protectionist Party was deprived of its head, Lord George displayed such earnest, persistent, and unflinching courage, that he obtained the leadership of his party, which, under his vigorous guidance, again started into life. From that period he abandoned his sporting pursuits, and devoted himself entirely to politics. Had his life been spared there is no doubt that he would, notwithstanding he was not a good speaker, have gained a distinguished place amongst England's statesmen. A political biography of Lord George Bentinck has been written by Lord Beaconsfield.

different kinds of reputation. One was the famous Repton, of Hare Street, celebrated as the king of landscape gardeners, and to whom many of our fine baronial parks owe much of their picturesque beauty. His artistical little residence at Hare Street is still known as Repton Cottage. Humphrey Repton, who published several works on landscape gardening, died in 1818, leaving several sons, one of whom was married to Elizabeth, a daughter of the first Earl of Eldon. The other character was Elizabeth Balls, of Havering, the "Goat Woman" as she was called. Of this woman the following account is given from personal knowledge, by Elizabeth Ogborne, in her "History of Essex":—

"There is now living at Havering (about 1816) a very extraordinary character, Mrs. Elizabeth Balls: her father was a respectable farmer at Hemel Hempstead, where she was born. She inhabits a cottage near the Green, which is her own property: the lower apartment of this she occupies, surrounded by a number of goats; and has been known to keep as many as fifty; in 1814, she had thirty-two; in September, 1815, her family consisted of fourteen goats, some of them very large and handsome, two sheep, seventeen fowls, and a French dog. These she called out on the little grass plot, within the pales that surrounded her habitation, to show the writer of this article: No one is ever on any pretence admitted into the interior of her dwelling, except about twice a year when a person is allowed to clean it; indeed, the task is not needless, for, previously to it the place is nearly choked up with the accumulation of dirt from these creatures. This eccentric woman always keeps a very excellent horse, which she entirely attends to herself; and also a little cart, in which she drives herself to Romford to purchase hay for her goats. She appears to be about sixty years of age, of a

middle stature, with a fair pale complexion, and a weak voice: her manners are mild, without any of that vulgarity or ferocity, to be expected from a person entirely domesticated with brute animals. It is said that a disappointment in her affection, either from the death or defection of her lover, was the original cause of this whimsicality of conduct, and seclusion from all human society. Miss Balls, as she is in general denominated, possesses an income of nearly 150*l.* a year." There are some persons still living who remember the death of this strange woman, and the public sale by auction of her goats, for which almost fabulous prices were given. They were considered to be some of the most beautiful of the species, and attracted attention from almost all parts of the kingdom.*

There are three ministerial characters connected with Romford who claim our notice. One was the Rev. John Smith, the first Wesleyan minister who ever resided in this town. This zealous and prayerful minister had just married when he came in 1828 to live at Romford, the next year after the erection of the Wesleyan chapel, then Methodistically connected with Spitalfields. During the two years Mr. Smith lived in Romford he laboured very hard, and in one quarter his private diary states the number in Church fellowship was doubled. This devoted servant of Christ was distressed to find the religious indifference and ungodliness which prevailed in Romford, and on one occasion made a successful appeal to the magistrates to assist in putting down the shocking desecration of the Sabbath. It would be well if similar magisterial authority were exerted in Romford

* While going through the proof, a lady—who is now in the room with me, and who well remembers Miss Balls—confirms the above statements.

in checking this disgraceful evil now. Mr. Smith was cut down somewhat suddenly in the midst of his usefulness, leaving a widow and a large family to mourn their loss. His death produced a profound sensation. The following from the pen of his son, the Rev. John Smith, who was born in Romford, and is now a minister in Australia, will not, to some at least, be unacceptable:—"Of the scenes and events which immediately succeeded the death of our dear father it hardly becomes me to speak. Suffice it to mention the still and solemn Sabbath morning which followed. . . . Our dear mother's interview with her fatherless children one by one, the emotion and distress which the announcement of father's death occasioned in the Sloane Terrace and Westminster Chapels, the kindness of friends and neighbours and ministers, the funeral followed by so many mourning friends and brother ministers, (among whom were the Revs. Samuel Martin, of Westminster, and James Hamilton, of the National Scotch Church, &c.), the service at City Road Chapel, Mr. Scott's address, and Mr. P. MacOwen's prayer; and the scene and crowd at the grave, most conspicuous among which was our weeping mother and Dr. Bunting, then tottering in age and feebleness. Then there were the funeral sermons preached by the Revs. J. S. Stamp, R. Felvus, &c., the kind appeal and generous efforts of the Rev. R. Hodgson, T. Farmer, Esq., and other friends."

The Rev. R. Hodgson, here mentioned, a clergyman

of the Established Church, instituted a private subscription for the widow, who is still living, and well known to the author; and the sum of £1,000 was realised. The example of the Wesleyans in Romford was followed by the Baptists, who in 1840 built Salem Chapel. Their cause, which had commenced in 1837 in a parlour belonging to Mr. Ward, in the Market Place, now requiring such accommodation.

Another minister who for many years was curate in charge at Romford was the Rev. Geo. Croly, LL.D. He was the son of a Dublin physician, where he was born in 1780. In addition to being a very frequent contributor to the periodical literature of his time, and especially Blackwood, his name is chiefly associated with the authorship of Salathiel, a romance which is founded on the story of the Wandering Jew, also Life of Edmund Burke, Life of George IV., Tales of the Great St. Bernard, Essays on Pitt and Napoleon I., &c., &c., &c. Dr. Croly was a consummate master of expression, his majestic utterances displaying a rare power of elegant and forcible diction. He was famous, not only as an essayist, biographer, and poet, but also as a powérful preacher, though more forensic than ecclesiastic in his manner. The ministry of Dr. Croly at Romford is still remembered, and Mrs. Croly is not forgotten. She was remarkably absent, and on one occasion she was seen coming out of her house carrrying the parlour poker instead of a parasol to shade her face, evidently unconscious of any mistake. In 1835 Dr. Croly was presented by Lord

Chancellor Brougham to the rectorship of St. Stephen's, Walbrook, considered to be the masterpiece of Sir Christopher Wren. For the next twenty-six years Dr. Croly was one of the popular City preachers, though his pulpit style was not so ornate, terse, epigrammatic, and musical as the effusions of his pen.

Dr. Croly died suddenly in 1861. His body was allowed by the Home Secretary, in deference to the expressed wish of the deceased, to be interred in the chancel of St. Stephen's.

The last of the three ministers connected with the Romford history is one who is still living, the Venerable Anthony Grant, D.C.L. He obtained distinction at New College, where he gained in 1830 the Chancellor's prize for Latin essay. He was ordained priest in 1836 by the Bishop of London, and two years afterwards was presented by his college to the vicarage of Romford, where, for the next twenty-four years, he toiled with faithful assiduity, and his memory is still gratefully remembered. In 1842 Archdeacon Grant obtained the degree of D.C.L., and was Bampton Lecturer the next year, his subject being Missions. In 1846 he was appointed Archdeacon of Rochester and St. Albans. In 1854 he was select preacher before the University of Oxford, and in 1860 was made Canon of Rochester. Dr. Grant was mainly instrumental in exchanging old St. Edwards for the present structure in 1849. The old church, which had stood for 440 years, was entirely taken down, its

foundations widened, and the present edifice, in the decorated-English or second-pointed style, was erected in its stead at a cost of £7,000.* With the demolition of old St. Edwards I shall end my Memories of Old Romford.

The following lines on the old edifice, rich in ancient memories, were written by Mr. J. R. Prior, who lived in Como Cottages, and who had assisted Hone in writing the Day Book and Table Book :—

Calm "Spirit of Devotion," peace, and love;
The Christian's hope below; the saints' above!
Hither descend and waft thine influence o'er
This ancient, pilgrim edifice, no more
The home of Christians, where in prayer and praise,
For centuries past, united, they could raise
Their hallowed aspirations. Here they trod
The path which leads to happiness, to God!
Here joined the sprightly young, the sad, the sage,
Th' elastic forms of beauty,—tott'ring age,
The rich, the poor;—all classes hither came,
And worshipp'd in the dear Redeemer's name.
Round lie the dead that once assembled here,
To whom Affection consecrates the tear!
Mould'ring to dust the end of mortal strife,
Ere they enjoy the immortal truth of Life.
A long farewell! May Memory's quickening power
Recall the past in joy's or sorrow's hour,

* The church was partially erected from the materials of the old building, and partially from the stone which composed the Quadrant, in Regent Street, London, which was at this time pulled down.

One smile, or sigh, of pleasure or regret ;
Though thou wilt only live with "byegones,"—yet
The Temple that shall ornament thy place
May *that* receive God's favour and His grace,
To aid poor sinners through Life's wilderness,
Till they a better, holier, state possess !

Of course there was opposition to the proposed new church—although the old one was in a state of hopeless decay. The Rev. Samuel Hanna Carlisle issued an address to the inhabitants of Romford against the appeal of Dr. Grant. Samuel Hanna Carlisle was another oddity. The strange vagaries of this remarkable man would suffice to fill a volume of whimsicalities.

It is stated of him, that after one of his children had been committed to the grave at Havering Well, near Romford, fearing that the resurrectionists, as they were called, would disturb the body, he disinterred it, carried it home, embalmed it, and kept the coffin in his hall for a number of years. Another dead child was preserved in a bedroom for some years. Mr. Carlisle was an author. He published, in two volumes, a work which is not yet understood. This strange book is entitled "Nimshi : the adventures of a man to obtain a solution of Scriptural Geology, to gauge the vast ages of Planetary Concretions, and to open Bab-Allah, the gate of God." A reviewer said of this book that "it was absolutely necessary the author should go wherever the book went to explain it." Mr. Carlisle lies in the graveyard at

Havering Well, and his grave-stone is headed with the inscription, "Here lies a man who never feared the face of man, Nimshi's author." This is obviously plagiarised from Morton's famous saying over the grave of John Knox.

In spite of opposition, the old church came down and the new one was erected, not as at first intended on the site of what is now known as the Old Cemetery, but more properly on that of the old church. Even when the church was completed, some persons were aggrieved at the fastastic gargoyles which are here and there to be seen projecting from the building. The following lines are a specimen of the satirical effusions which were poured out against the new church, by someone who would probably have been in his element had he lived in the days of Will. Dowsing :—

"The heathen mythology's not yet complete,
More gods are created you see,
And placed here protecting this church of the State,
From devils infernal that be.

One would think the projector had been into hell,
Seen devils and fiends in despair;
And again was permitted at Romford to dwell,
And cut out their likenesses there.

* * * * * *

Do they think that these figures so hideous and strange,
Will attract the poor people to prayer,
Or will they not rather with terror derange,
And frighten them into despair?

* * * * * *

But no such vile figures as these can we need,
To point us to joys in the sky;
And is not this raising the devil indeed,
By placing his likeness on high?"

In a very different spirit from the above some other Romfordian composed a hymn to be sung at the opening of the church; from which the following is taken:—

"With joy we see the structure rise,
Again to our admiring eyes,
And hail this happy day;
And cheerful meet our friends, and join
To praise the Lord in hymns divine,
And read, and hear, and pray.

Our fathers praised Thee here of old,
And on this spot Thy servants told
Thy words to age and youth.
Let those who this new desk ascend,
No error with Thy Gospel blend,
But preach Thy perfect Truth."

We cannot bring these *Memories* to a close without a few words of reflection. Between us and the men who have passed before us in the earlier pages of this book, many centuries have rolled. Of these we may say in the eloquent words of Mr. Froude, "And now it is all gone, like an unsubstantial pageant faded; and between us and the old English there lies a gulf of mystery, which the prose of the historian will never adequately bridge. They cannot come to us, and our imagination can but feebly penetrate to them. Only

among the aisles of the cathedrals, only as we gaze upon their silent figures sleeping on their tombs, some faint conceptions float before us of what these men were when they were alive; and perhaps in the sound of church bells, that peculiar creation of mediæval age, which falls upon the ear like the echo of a vanished world." And even those characters which, compared with the others, seem but of yesterday, are yet ancients as contrasted with ourselves, and great have been the changes which have taken place since they were living. Of these we may adopt the words which Thomas Carlyle uses in reference to the families of St. John and Masham of Otes, Essex:—"What glimpses of long gone summers; of long gone human beings in fringed trowser-breeches, in starched ruff, in hood and fardingale;—alive, they, within their antiquarian costumes, living men and women; instructive, very interesting to one another! Mrs. St. John came down to breakfast every morning in that summer visit of the year 1638, and Sir William said grave grace, and they spake polite devout things to one another; and they are vanished, they and their things and speeches,—all silent, like the echoes of the old nightingales that sang that season, like the blossoms of the old roses. O Death, O Time!" We cannot muse over some of these changes without a momentary feeling of sadness coming over us.

The locality which gave birth to Sir Anthony Cooke and to Francis Quarles, has considerably

altered. Many of the old mansions which once studded this ancient Liberty are no longer to be found. The once moated Cockerels is not; and Gooshays, except the back offices of the once stately edifice, is no longer standing. The fine Tudor mansion of Brittons has long since been replaced by a Palladian farmhouse.* Pettits, the residence of an important family named Turke in the days of Queen Elizabeth, and afterwards of John Comyns, has long since passed away. Marks is gone, and Mawneys is represented only by a farm house. Not only the mansions, but the wealthy occupants have gone—all gone. These once flourishing families belong to the generations that are long since dead, and of many, no living representative is left to perpetuate the name. Various reasons might be given to account for the changes which have come over the scene; among these especially may be named the tendency of affluence and fashion to travel westward, and the disconnection of royalty with the Liberty, and the sale also of the ancient prerogatives of the Crown.

Though the antiquarian may feel regret at the loss of so much that belonged to the days of yore, yet upon the whole the change that has taken place may be viewed with other sentiments than those of melancholy. The present is better than the so-called

* This farmhouse was built by the notorious miser, John Hopkins, otherwise called Vulture Hopkins, of whose sumptuous funeral Pope wrote—

> When Hopkins dies, a thousand lights attend
> The wretch, who living, saved a candle's end.

"Good Old Times." How much greater is the security given to life and property than in the days of Sir Thomas Cooke, and of the Romford bailiff who was executed for simply repeating a harmless rumour. How much more expeditious and pleasant is travelling now than in the days of our forefathers. In spite of the self-imposed discomfort of many of our fashions in dress, yet we are better off than when men wore leather suits, and ladies cloth stockings. It is well-known how delighted Queen Elizabeth was with a present of a pair of silk stockings. "Henceforth," she said, "I will wear no more cloth stockings." In the reign of the Maiden Queen, with the hooped farthingale on the one hand, and the enormously stuffed breeches on the other, lovers in high life, though side by side, had to love at a distance. During the winter fresh meat, as already stated, was almost unknown. The cup "that cheers but not inebriates" had not been introduced, and coffee was not known. Queen Elizabeth drank beer for her breakfast. What now are common vegetables, were scarce and expensive foreign delicacies. And is there not a marked improvement too in the administration of justice? In Henry VIII.'s reign, when the population was insignificant compared with what it is now, about 160 persons, on the average, were executed every month. Though in this Liberty this "imperium in imperio" justice is not even now what our Latin grammars call a certain tense "plus quam perfectum," yet it has greatly improved

since 1730, when, as is stated in the legal records of Romford, in a trial at the Court House of two persons charged with an assault on one Andrew Palmer, "the jury could not for several hours agree on their verdict, seven being inclinable to find the Defnts. guilty, and the others not guilty; it was therefore proposed by the foreman to put 12 shillings in a hat, and hustle most heads or tails, whether guilty or not guilty; the Defnts. therefore were acquitted, the chance happening in favour of not guilty." With respect to medical skill we are better off than our ancestors, and in educational advantages, as compared with former times, we are living in the golden age. At a vestry held in Romford, in 1675, at which nine of the inhabitants were present, who were doubtless some of the well-to-do people, four out of the nine had to make their mark, and one of these four was a churchwarden. Louis Betts, to whom Romford is still indebted for a benefaction left by him, could not write his name. There was no school in Romford for the education of the poor, until Joseph Bosworth founded one for a few boys and girls in 1710. In the same year the vestry ordered that a wretched loft over the vestry in the old chapel, and which was reached by means of a ladder, should be appropriated for a school or schools. It seems that this educational effort went no farther than making the order.

Many of the old superstitions have also disappeared with the advancing enlightenment of modern days. And many of the old customs have also gone.

Scolding wives are no longer subjected to the drenching mortification of being ducked in the Loam Pond, which was formerly situate at the east end of the town. This mode of punishing shrews was, according to Blount, as old as the Saxon times. At a Court of the Manor of Edgware, in 1552, Lysons informs us that the inhabitants were prosecuted for not having a cucking or ducking stool. There are frequent entries in churchwardens' accounts for those stools of infamy, and their repairs.

This mode of laying an embargo upon the female tongue was familiar to Gay when he wrote his Pastorals. The poet thus describes it :—

> "I'll speed me to the pond, where the high stool
> On the long plank hangs o'er the muddy pool,
> That stool, the dread of ev'ry scolding quean."

No longer do the inhabitants of Hornchurch, on a Christmas morning, wrestle for the boar's head, when, as Morat said, "the poor had the scraps." The boar's head was anciently the first dish on Christmas Day, and was carried up to the principal table in the hall with great state and solemnity, for which ceremony a special carol was sung as the head was being brought in, beginning with :—

> "The Bore's heade in hande bring I,
> With garlandes gay and rosemary ;
> I pray you all synge merely,
> Qui estis in convivio, &c."

The practical and oft-times offensive jokes, for which Romford was once notorious, belong to the

past, except it be at election times. Romford has moved on, though, considering the healthy character and suburban position of the place, not so fast as it might have done had it shared more fully in the public and enterprising spirit of the age. Old Romford will do better yet when it has learned to amalgamate more freely with the new elements which are fortunately being introduced into the town. Though there are powerful influences at work in Romford tending to check true progress, the old town notwithstanding has moved on, and if the people will only work harmoniously with the favouring circumstances of the times, Romford will yet reach a goal which seems now in the distance.

So that upon the whole we have gained more than we have lost; and from the higher vantage ground which we occupy to-day, we may gratefully and cheerfully use the slightly modified words of Whittier:—

"I look, aside the mist has rolled,
The waster seems the builder too;
Upspringing from the ruin'd old
I see the new.
'Twas but the ruin of the bad,
The wasting of the wrong and ill;
Whate'er of good the old time had,
Is living still."

APPENDIX.

Quaint and Curious Entries in the Register of Romford.*

BAPTISED.

1563. Sept. 26.—Sophoniah, son of Michael Locke of London.

1567. Feb. 15.—Thomas (ignoto patre) filius Elizabethæ Gre famula Durifal.

1574. July 11.—Agneta Terrey, filia Marmaducj, de Marks.

1592. March 5.—Abygaelle et Afflictio^{n} filiæ Johis Bucer.

June 29.—Alicia filia Thomæ Corbet, Miles Vagrans.

1595. Aug. 3.—Roger filius of a certen wayfaring woman.

1605. Aug. 11.—George, the baseborne of one of my Ladye Coke's servants.

1610. Sept. 9.—Joshuah Savadge, the son of a condemned woman in pryson.

1622. Dec. 8.—Anne . . . , dau. of a poor wom: at Gossais.

1623. Nov. 13.—Henry Littleton, Son of S^{r} Thomas L.

[This Sir Thomas Lyttleton, ancestor of the present Lord Lyttleton, was created a baronet in 1618. He was an active Royalist during the Civil Wars, and suffered imprisonment in the Tower in consequence. Henry, his eldest son, afterwards Sir Henry, also suffered for his attachment to the Royal cause, and was, like his father, imprisoned in the Tower. He died in 1703, when the title devolved upon his brother Charles, whose grandson Thomas was the first Lord Lyttleton. There are more entries of the name in the Registers.]

1637. May 18.—Wlm̄. Shakspurre, son of Samuel.

[There are many more entries of the name of Shakspere.]

* From the Collections of E. J. Sage, Esq.

1675. Dec. 25.—Alice Ward dau: of Robard : a traveller, born at the Checker in Rumford.

1682. Nov. 5.—Hagar, posthumus d. of Jeffrey Pallmer, late of Rumford, who hang'd himself.

1686. Jan. 18.—John Addams, s. of Danniell, Marks Warrener.

1690. Jany. 7.—Thomas Love, son of John Love, a blackamore servant at Gudy Hall.

1690. Sept. 21.—Elizabeth, d. of Stephen Collier, a Miller in Church lane.

1693. Feb. 28.—Katherin, dau. of Henry Wilson, a trancilator.

1694. June 24.—Thomas Bennitt, son of John B., at pest-house in Collirow.*

1717. Feb. 1.—Elias Wooderd, a Quaker of Har: W^d W^d., in ye farm called Bedfords.

NOTE. May, 1760.—Mem. John More, who officiated as clerk, having absented himself for the greatest part of the two following months, viz., May and June, the account is imperfect of Baptisms in those months.—Gloucester Ridley, chaplain.

1765. Everina, daughter of Edward John Wollstonecroft and Elisabeth his wife—Hare Street.

[This marks one of the many residences of the father of Mary Wollstonecraft Godwin, who was herself born about two miles from Romford, in an old house near the Whalebone.]

1768. Decr. 16.—Edward Shambles, a deserted child, named from the Place where he was left.

1795. Aug. 6.—Wheat sold in Romford market by Mr. Charles Freeman, of Herongate, to Mr. Pincheon, of Upminster Mill, at 33 pounds per load.

MARRIAGES.

1566. Nov. 21.—Nicholayas Ogle, generosus et Anna Freman generosa, congebantur matrimonio in edibus Magistri R : Cooke habentes licentia de Archdeacon.

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* Collirow, or Collier Row, is so called from the charcoal burners who lived there in early times.

1575. May 8.—Randolus Grafton et Margareta . . . .
1706. Oct. 26.—John Tattle, W., aged 84, and Eliz: Locksmith, Wid., aged 70.
1707. May 29.—James Blackburn, s. and Jane ffeild. s., both of this Town, maried at Guydy hall Chappel, by a License.

BURIED.

1562. May 28. John Drynckwater, of y^e^ hospitall at Londo. and norsid w^h^ Mother Rachell, sepultus fuit.
Dec. 10. Father Story, sep. ft.
1566. Sep^r^. 15.—Sepultus fuit Johannes Acanthus qui fuit senex et literatus.
1570. Jan. 11.—Thomas Browne, vocat Quacke Browne.
Aug 30.—Sep. f^t^ . . . extraneus qui obiit. ap. signo Angeli.
1574. Sep^r^. 22.—Robertus Cottonus—goonne powder.
1580. Dec. 6.—Margareta, vocat lame Megge.
1591. Nov. 2.—Anus, vetula vocata mother Coleman.
1604. Nov. 30.—Buried a Child drowned in Mr. Hinde's Well.
Dec^r^. 10.—A poore woman died in Mawnes Barne.
Dec. 16.—A boy died in the market-place.
1605. Feb. 1.—ould father Giles.
1606. March 11.—ould Argoe of Havering.
March 12.—mother Winger, of the Allmess-house.
1610. April 25.—Thomas Saylor, a prisoner out of the Gould.
May 1.—Goodman Wells, of Noke-hill.
May 14.—The wife of one Louge, a taylor of Noke-hill.
May 20.—Goodwife Erley, y^e^ curryer.
May 30.—Ollyver, a prison^r^ executed and buryed.
Dec^r^. 10.—Margarett Hamcott, an ould Spinster.
1611. Jan. 1.—A servant of Goodman Hare, y^e^ Glover.
Feb. 3.—Nicholas, a trauayler, died at y^e^ Talbott.
May. 16.—Ould Mr. Outread was buried.
1612. Jan^r^. 12.—An Infant of a walkinge womans.
Feb. 24.—Ould Mother Dickenson.

April 21.—Dumb Joan from Holmans, Hare St.

1615. Jan. 22.—A poor travelling mā. y^t was drowned.
March 9.—Thomas Brett, a lame mā.

1616. Sept. 22.—A stranger y^t died in y^e barn of St. Robert Q. (Sir Robert Quarles, of Stewards.)

1618. Oct^r. 17.—A vagrant y^t dyed in y^e constables hand as he was going—

1620. Aug. 11.—Ane Steward, an old mayd.

1624. Feb. 2.—Jehezekel Venus, of kin to Thurley.

1625. Jan^y. 11.—A womā. whom they called madd megg.
Aug 24.—Old Eryffe of Harolds-wood, an ancient mayd.

1626. July 18.—Toby Asser, killed in a chimney.

1630. Jan. 2.—Joan Quicke, an ancient mayd.

1632. June 26.—Jeffrey Shonk of Weald, killed w^h a horse.

1637. June 29.—Richard Barldolph of ye Crown.

1638. Oct. 26.—A gyrl found in Havering parke.

1641. Feb. 11.—Old Michael Wells.
Sept. 10.—Edward Robinson, porter at Havering house.

1643. Sept. 28.—Richard Boxer, from Marks Mill.

1644. Nov. 5.—A soldyer from Harrolds W^d.

1647. July 17.—The wife of goodm.: Turtle, y^t made away herself.

1650. April 30.—The widdy Barnstorn.

1656. Oct^r. 29.—Two women that were Executed.

1657. March 25.—Burryed one call'd black John.
Aug. 3.—Edward Littleton, Knight (This Edward Littleton, who was killed in a duel, was the brother of Sir Henry Littleton.)

1658. March 11.—Candaces Osborne, widow.

1661. Feb. 6.—A servant of the Lord of Herefords.

1671. Jan^y. 6.—Elizabeth Wood, a maid that died in the prison of the small-pox.

1675. April 19.—Willm Nettle, a Nurse Ch^d, Nursed by Goody Shonks of H^d W^d.

1677. Sep. 27.—Wm Hill, Who came to doe harvest worke at Rumford, and dyed at the Dolphin there.

Dec. 27.—Charles Salter of South Weald in Essex, Tanner, who was taken in Rumford Watch, and Received a blow upon the head by one Wm Peake, watchman, whereupon hee dyed.

1678. Feb. 19.—Old Abraham Petchy, from the Almshouse.

1679. May 15.—Old lame John Pike of Rumford.

1681. Sept. 16.—Mr. Wm. Page, one of Capt. Sandys his soldiers, from ye Whit Hart.

1682. Jany. 3.—Mr. John Morey, the elder, Corpall in Captaine Sandys his Troope. March 15.—Mr. Thomas Bonner, a soldier in ye sd troope from the Blew Boare in Rumford. April 29.—Mr. ffrancis Smyth, one of ye Corpells in Captaine Edwin Sandys his troope from ye bell in Romford.

[Many entries of this kind occur in the Registers.]

1682. Nov. 26.—Jonathan Abell of Collier Row, strangled in the brook there.

1683. Decr. 16.—John Parker, son of Mr. John of R., being his 2nd son of yt name.

1684. Jan. 10.—John Lamphorn, a Journeyman Tanner, from Mr. Richard Comyn's house.

1685. Nov. 30.—Peter Biggs, Keepr of ye Park and Deer of the honoble Richard Barrett, Esq., from Havering.

Decr. 15.—Matthew ffrancis, Drawer of ye wine at ye Sun in Rumford.

1687. Jan. 7.—John (a Quarter Mrs man) who hanged himself at ye Dolphin in Rumford.

April 1.—Mr. Robert Prentice, an antient Bachelour from Collier Row.

1688. Feb. 9.—A Male Child of Mr. Birch Hothersall's unbapt., from Guyddy Hall.

1689. Dec. 6.—Harrobilla Reefe. d. of Mr. John Reef, of purgo Strate in Havering.

1694. March 23.—Robert Cruckeshankes, a soldier in his passage into Scotland.

1695. Decr. 30.—Rebecca Watts, widdow, a prisoner convicted of Murther, Reprieved of sentence of condemnation. (*sic.*)

1698. June 30.—Richard Radley, a stranger, buried naked. *(Sic. in the duplicate Register.)*

1707. Octr.—Some time this month the Honble Edw. Cheek, Esqr was buried at Pergoe by me. (Pr Mr. Hotchkiss.)

1709. Dec. 20.—A maimed soldier. (In duplicate Register, "Mr. Harley, a soldier.")

Decr. 23.—A Palatine going to London.

1710. Aug. 29.—A male child of E. Hamilton, an Anabptist, put into ye ground.

1712. Dec. 26.—Eliz: How—nec virgo, nec ffemina, nec vidua. In duplicate Register called daughter of John How, of Collier Row.

1713. March 6.—Jacob Izard kill'd by ye new Windmill.

1716. March 4,—Sarah Palmer, an infant, drowned by her lunatick mother.

1718. Oct. 19.—A traveller from ye Half Moon.

1724. July 22.—Danl Anonymous. (In duplicate, called Daniel a stranger.)

1741. Nov. 14.—Arch Angel, a Black Moor.

1750. Dec. 19.—Peter Paul Rubens, a foundling from the Hospital.

1757. Feb. 2.—A girl died of the Small pox at the Pest House, unknown.

1764. April 26.—Sucky Mackey, St. George, Hanover Square.

1778. Feb. 29.—Ann Dunghill, Infant.

1779. July 16.—Apollos Scarlett, Infant.

1781. July 6.—An Irishman kill'd in an affray.

1794. Decr. 14.—James Martin (a King's Messenger) shot near the Stoup by 5 footpads.

1829. Decr. 3.—A man unknown, who hung himself in Hornechurch Lane.

Memorandums at the end of the first register book, which begins A.D. 1561 :—

"Mem. that I Wyllm̄ browne have layde wth Mr. Atkys xii^{d} that the plague was in london vpon Saint James' Daye syne.
"P. Will. Browne.
"Per me Richardus Atkis.

As the benefactors to whose charities so many in this Liberty are still indebted deserve a place in these *Memories*, I have given a brief account of them and their bequests.

HAVERING.

At Havering, Dame Anne Tipping, daughter and heiress of Colonel Cheke, of Pirgo, governor of the Tower of London in the reign of Charles II., left £10 a year for the education of ten boys and ten girls in the three R's. The nomination of the scholars rests with the occupier of Pirgo Park, out of which Estate the money is still paid.

HORNCHURCH.

Alice Aylett, by her Will bearing date 1731, left £10 a year, chargeable upon a field then belonging to the Bull Inn, for the education of ten poor boys. The money is now paid out of part of Langton Park, which includes the above field. This school also receives the dividends of £200 stock, purchased with a legacy left by William Jacob in 1813.

In 1597 John Pennant left four cottages to be used as almshouses. In 1720 a workhouse was erected on the site of Pennant's almshouses, but on the formation of the union, this workhouse being no longer required, the building was converted into four tenements for aged families; the rest of the building is let to form a fund for keeping the tenements in repair.

There are eight acres of land, now called Churchfield, left in 1563 by William Talbot, Vicar of Raynham, and two acres, known as Gogney's, left in 1627 by William Gogney, for the repairs, &c., of the parish church of Hornchurch.

Among other charities at Hornchurch may be mentioned: A house and garden left by William Oakley in 1693; William Armstead, in 1657, left a rent-charge out of a farm at Hay-street, within the north end of Hornchurch, and other lands—£5 for the poor of Hornchurch, £2 to the poor of Romford, and £2 to the poor of Dagenham, and £1 to the minister of Hornchurch for the time being, for preaching two sermons on the same days yearly for ever.

The dividends of £105 stock, left in 1811 by Thomas Page for repairing his tomb, the rest to go to poor and aged widows. About thirty such poor receive from this charity, on St. Thomas's Day, sums varying from 1s. 6d. to 3s.

John Massu, of Langtons, left in 1807 £1,000 East India Stock, the dividends to be equally divided between ten poor men who have never received parochial relief, and the share of each man who should leave a widow to be continued to her for her life, if she remain unmarried.

The poor have also 20s. paid out of Ford Lodge, left by Thomas Clarke in 1738. This sum is spent in bread, which is given to the poor on St. Thomas's Day, after the morning service.

The poor also receive £3 from South Sea Annuities, by David Rickett, in 1787. This money is applied by the churchwardens in distribution of bread on St. Thomas's Day.

Hannah Richardson, in her lifetime in 1811, gave £100 Navy Five per Cent. Stock to the minister, churchwardens, and overseers of Hornchurch; the interest to be distributed in the purchase of bread for the poor. This stock is now reduced to £105 Three-and-a-half per Cents., amounting to £3 13s. 6d. John Richardson, in 1797, left £100 stock for the same object.

The poor have also the rent of 1 a. 32 p. allotted in 1812 to the churchwardens and overseers of this parish for divers rights of common attached to the different houses and land belonging to the charities in the parish.

The interest of £18 in the savings bank, left by John Bourne in 1821.

The interest of £100, left in 1811 by William Higgs, to be laid out in the purchase of bread for the poor. He also left to the treasurer for the time being of the Charity School of Hornchurch, Romford, and Havering, £50 stock, the interest of which to be laid out in the purchase of a round of beef and plum puddings, and a half a pint of ale to each boy and girl, and which it was his desire might be provided and dressed hot for dinner for the children belonging to the said Charity School.

William Higgs also left the churchwardens and overseers of the parish of Hornchurch the sum of £100, upon trust that they should lend the same out in four separate sums, to four poor deserving tradesmen, or little farmers, belonging to the said parish, each person to have the same for three years—without interest. Part of this charity was lost in 1829 in consequence of the bankruptcy of one of the churchwardens.

Burchett Whennell in 1780, who was buried at Hornchurch November 11th, 1780, left out of a certain farm the sum of one guinea to be laid out annually in bread for the poor. This rent-charge has not been paid for some years in consequence of the farm having been sold, and the possessor declining to pay it on the ground that the gift was void by the statute of Mortmain.

Samuel Ballard of Orsett, in 1691, left certain marsh lands unto the churchwardens of Hornchurch for the time being and their successors and assigns for ever upon this special trust, that they should pay certain charges for the repairs of his tomb, and the residue of the profits to be devoted to the use of the poor of the above parish. This land, which contained about an acre and a half is supposed to have been inundated by the Dagenham breach, which happened on the 17th of December, 1707. From an extra-ordinary high tide and violent wind nearly 1,000 acres of rich marsh land were overflowed in the levels of Havering and Dagenham.

One result of this inundation is the gulf, which is about a mile in length, and known as Dagenham Gulf.

There are other charities belonging to Hornchurch, as Appleton's, which consists of three small houses, left by Henry Appleton in 1587.

Ram's charity, two cottages given by Anthony Ram in 1669.

Sibell Skeale's charity, consisting of two cottages and two acres of land purchased with benefactor's money, and £20 left by Sibell Skeale for the repair of her tomb, and the surplus to go to the poor.

Romford.

Roger Reede's noble charity has been already noticed. The almshouses consist of six tenements for men and two for widows. One man who keeps the accounts and preserves order—called the ruler—receives a salary of £35; the other men have £26, the widows £20, and all are supplied with clothes, coals, and medical aid. By a decree of Chancery for the regulation of the charity, in 1824, out of the surplus, clothes are distributed to the poor of Romford, Hornchurch, and Dagenham parishes.

The endowment consists of land to the amount of 146a. 1r. 16p.

The almshouses were rebuilt in 1784.

The Charity School.

This school was founded early in the last century by Joseph Bosworth, and was rebuilt in 1727; the present boys' school was added in 1835, and by a new scheme laid down by the Court of Chancery in 1833, it is open to children from the three parishes of the Liberty.

It is now combined with the national school, forty-five boys and twenty girls being on the foundation. The property of the school consists of two cottages in Hornchurch Lane, and a plot of ground upon which stand Bosworth's Buildings, and £1,200 in the Funds. For apprenticing out of this school two poor boys of Hornchurch and one of Romford, in 1714, Mary Hide left £200, which was invested in a rent-charge of £10.

Ballard's Charity.

Robert Ballard in 1660 devised two houses in Romford to the churchwardens of Romford for the time being, upon trust to apply the rents in repairing the highways. In 1824 these premises were let on lease to Mr. W. Hunter, for 61 years, at a rent of £20 per annum, the lessee covenanting to lay out £500 in building two substantial tenements on the site of the old ones, and that he would keep the premises in thorough repair during the whole of the said term.

Armstead's Charity.

William Armstead, of Hornchurch, gave to the poor of Romford the sum of £2, which is a rent-charge paid out of a farm situate at Hay Green, Hornchurch, and is distributed by the churchwardens and overseers in bread and money to the poor.

Palmer's Charity.

A field called Hangman's Acre, on the London Road, having been purchased by money given by the Rev. Robert Palmer, the rent was received by the churchwardens and applied for the benefit of the poor. In 1811 this piece of land was exchanged for another acre-piece of ground, called Town Field, and situate at the west end of Romford.

Reynolds' Charity.

Andrew Reynolds, by will dated 7th October, 1626, gave to the poor of Romford Town £3 a year for ever, as a rent-charge upon his house, situate at Romford. This house is now divided into two tenements, situate on the eastern side of the White Hart Inn.

Lewis Betts' Charity.

Lewis Betts, by his will, bearing date 18th December, 1669, devised to his widow, and after her death to his cousin, John Betts, his heirs and assigns, his messuage and tenement, situate

in Collier Row Ward, and a meadow in Romford Town Ward, called Lyon Mead, subject to the following rent-charges :— 20s. to be employed in repairing a causeway leading from testator's house to the church, and £4 to be yearly employed in equal portions for apprenticing two poor children, the one of Romford Town, the other of Collier Row Ward. Another legacy of Lewis Betts, in the form of rent-charge, was £2 to be given on New Year's Day, in equal divisions, among eight of the most "laborious, industrious, best deserving, poor, decayed husbandmen, of Collier Row and Romford Town Ward." Romford poor also receive £3 13s. 6d. from Navy Annuities, left by Hannah Richardson in 1811.

Webster's Charity.

Half the rent of Webster's Tile Kiln, in Harold Wood Ward, goes to the poor of Romford, the other to Hornchurch.

Lady Burleigh's Charity.

This has already been noticed. The original sum was £120, but a William Sorrel, to whom one £20 was lent, having failed, and his securities becoming bankrupt, the £120 are reduced to £100.

Some of the charities are lost. Nothing has been known of Joachim Matthews' Charity, already referred to, since 1746. Other charities have likewise gone.

NOTE.

While the final sheets were passing through the press the author discovered that Great Gobions, once the residence of Colonel Joachim Matthews, was in course of demolition.—(*See p.* 170.)

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